A COLLECTION

OF

ARTICLES

Injunctions, Canons,

Orders, Ordinances, and Constitutions Ecclesiastical, with other Publick Records

OF THE

CHURCH of *ENGLAND*;

Chiefly in the Times of

K. EDWARD. VI^th^.
Q. ELIZABETH.
and K. JAMES.

Published to Vindicate the Church of ENGLAND and to promote Uniformity and peace in the same.

And humbly presented to the CONVOCATION

LONDON,
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A Preface to the Reader.

OUR great Lord and Master Christ, having purchased to himself, by his precious blood, a peculiar people, his *One* mystical Body the Church, sanctified it with the washing of water by the word, that he might present it to himself a glorious Church, holy *without spot*, Ephes. 5. 27. not without all spot (there is a spot of Gods children, of sins of frailty and infirmity, which the Church as long as she is Militant will never be without,) but without spot of malice and wicked lewdness; such spots and blemishes as were figured by the corporal blemishes forbidden to the Priests and their sacrifices *Lev.* 21. & 22. 20. spots that will make the Church as abhorred in the sight of God, as those bodily spots made the Priests and their sacrifices unto the eyes of men; without such scandalous spots mentioned *Gal.* 5. 9. all the members of this one Body may and ought to be. That the Church may preserve her self in *this* purity without spot, and in *this* unity without division, and continue *one holy Church*, as it is in our Creed, a double power and Authority is needful, as to all other Bodies politick, so likewise to this Society of Believers, the Church; *one* of jurisdiction to correct and reform those impure members by spiritual censures, whom counsel will not win, and if they be incorrigible, to cast them out of this holy Society, lest their leaven should leaven the whole lump, 1 *Cor.* 5. 6. thus to preserve the Churches purity, and again to correct and reduce to unity the contentious troublers of the Churches peace, if it may be, by charitable admonitions, if not, to stop their mouths *Titus* 1. 11. not by arguments alone, for such will never prevail upon absurd, unreasonable and obstinate men, (and such there alwayes will be) but by spiritual Censures, even to the casting them out of the Churches Society, so to preserve peace and unity. Besides this

power

power of Jurisdiction there is necessary also for the obtaining of those two high ends, a Legislative power to make Canons and Constitutions upon emergent occasions. For though our great Lord hath already given to his Church most holy and wise rules and Laws for the same purposes; yet because they are general, not descending to every particularity of time, and place, and manner of performanee, which yet are necessary to be determined for the preservation of publick peace and unity; and because there may, at least through the perversnesse of men of corrupt minds, arise some doubts and controversies about the sense and meaning of those most holy rules of our Lord, for the determining of which we are not now to expect any resolution from Prophet or Oracle or other immediate voice from heaven; it doth hereupon necessarily follow that there must be Authority left to this Church and the Governours thereof to make new Laws upon these emergent occasions, to determine these particularities, to decide and compose these controversies, whereby to preserve the unity of the spirit in the Bond of Peace. Who soever shall think that all this may be done by friendly perswasion, or learned disputes onely will finde himself deceived, as experience of all Ages hath shown, and will shew as long as there be men of perverse mindes and corrupt affections. Without a definitive and Authoritative sentence, controversies will be endless, and the Churches peace unavoidably disturbed, and therefore the voice of God and right Reason hath taught, that in matters of Controversie the definitive sentence of Superiours should decide the doubt, and whosoever should decline from that sentence, and do presumptuously, should be put to death, that others might hear and fear and do no more presumptuously *Deut.* 17. which is to be understood mystically also of death spirituall by Excommunication, by being cut off from the living body of Christs Church. It being thus cleared by reason and Gods own rule that such power is necessary for the preserving Peace and unity, it cannot be imagined with reason, that our great Master should deny his dear bought body such necessaries. But not to rest upon the reason why they should be given; it may be made to appear that *de*

facto

facto He hath given ſuch power to the Church, and that by reciting his gracious Commiſsions granted to the Church, with his Apoſtles practice and exerciſe of thoſe powers, who beſt knowing their Lords will and pleaſure muſt be, by their practice, the beſt Interpreters of his minde and meaning. See then, how read we? For the power of Juriſdiction, we finde a large Commiſſion, St. *John* 20. *As my father ſent me ſo ſend I you*; and one particular of Juriſdiction there expreſſed, *Whoſoever ſins you binde in Earth, they are bound in Heaven*, a ſharp and dreadful ſentence, worſe then that of the Sword, by ſo much as the death of the Soul is worſe then the death of the Body, which in obſtinate deſpiſers of that correction doth too certainly follow.

This power of ſpiritual cenſures, St. *Paul* calls the *rod of Diſcipline*, 1 *Cor*. 4. *ult*. By vertue of this Power & Commiſſion, S. *Paul* delivers the inceſtuous Corinthian to *Satan*, and caſts him out of the Churches Communion, 1 *Cor*. 5. and the ſame St. *Paul* not only exerciſes this Juriſdiction himſelf, but alſo directs his ſon, Biſhop *Timothy* how to behave himſelf, in the ordering of theſe Church cenſures, 1 *Tim*. 5. 19. not to receive an accuſation againſt a Presbyter under two or three witneſſes, and when he hath heard, to rebuke or cenſure, as the cauſe requires without partiality or leaning to either ſide, all which ſpeak plainly a Tribunal erected in the Church, and acknowledged by the Apoſtle, enough to prove the power of Juriſdiction. Then the Legiſlative of making Laws and Conſtitutions for regulating manners and determining doubts and controverſies, it cannot with reaſon be denied to be granted in that large Commiſſion forecited St. *John* 20. *As my father ſent me, ſo ſend I you*. For here, committing the Government of the Church to his Apoſtles, our Lord Commiſſions them with the ſame Power that was committed to him for that purpoſe, when he was on earth, with the ſame neceſſary ſtanding power that he had and exerciſed as Man for the good of the Church. Leſs cannot in reaſon be thought to be here granted, then all power neceſſary for the well and peaceable government of the Church, and ſuch a power is this of making lawes; this is a Commiſſion in general for making lawes, then in particular for making Articles and deciſions of doctrines controverted the power

is more explicit and expreſſe, S. *Matth.* 28. *All power is given to me, Go therefore and teach all nations*, that is, with authority and by vertue of that power that is given to me, and what is it to teach the truth with authority, but to command and oblige all people to receive the truth ſo taught, and this power was not given to the Apoſtles perſons only, for Chriſt there promiſed to be with them in that Office to the end of the world, that is, to them and their ſucceſſors in that Paſtoral Office, to the Apoſtles or Biſhops that ſhould ſucceed them to the end of the world. This will appear ſtill more clear by S. *Paul Heb.* 13. where, after he had commanded them not to be carried about with divers and ſtrange doctrines, he preſcribes this as the preſervative againſt ſuch errours and inconſtancy, *Obey them that have the overſight over you, and watch for your ſouls*, obey them in the guidance and conduct of your ſouls, in their determinations and deciſions about ſuch divers and ſtrange Doctrine, all which ſuppoſes in thoſe Guides a power to govern and rule us in ſuch doubts and controverſies about doctrines and matters of belief, an *authority to determine in controverſies of faith*, as our Church teaches in her 20. *Article*; adde to this that St. *Paul* tells us 1 *Tim.* 3.15. that the Church is the *ground and pillar of truth*. And whither then ſhould we go in doubts and controverſies, for the determination of what is truth, but to the ground and pillar of truth? For the clearer underſtanding of this power in the Church, know that to this *one holy Church*, our Lord committed in truſt the moſt holy faith and the whole ſtock of neceſſary Chriſtian truth, therefore called the ground and pillar of truth. This truth ſhe muſt endeavour to preſerve, as by ſtopping the mouthes of obſtinate gainſaiers, ſo by guiding and governing the meek, but weak doubters into the truth, by determining their doubts and controverſies. Not that the Church can make Articles of faith and obtrude them upon the members, but that ſhe may and muſt (if the true ſenſe of faith and holy Scriptures be called in queſtion) declare and determine what that ſenſe is which ſhe hath received in truſt from Chriſt and his Apoſtles, commanding under penalties and cenſures, all her children to receive that ſenſe and to profeſs it in ſuch expreſſive words

and

and form as may directly determine the doubt. Thus she did in the great *NICENE* Council venerable over all the Christian world, when the *Arrians* had perverted by subtil controversies and questions the true sense of the Creed concerning our Saviours Divinity, she first declared what sense of the Creed she had received by constant tradition from the Apostles, and thereupon injoyned all Christians to profess that sense by the word ὁμοούσιος of the same substance with the Father, a word directly determining the controversie in hand. Nor did the Christian world ever question her Authority in this particular. And in controversies about doctrines, when she hath received *no such clear determination of either part from Christ and his Apostles*, she hath power to declare her own sense in the controversie and to determine which part shall be received and profest for truth by her members, and that too under Ecclesiastical penalty and censure, which they accordingly are bound to submit to, not as an infallible verity, but as a probable truth, and rest in her determination, till it be made plain by a great or a greater authority, that this her determination is an errour, and if it shall appear to any of the members to be an errour, or if they shall *think* it so to be by the weight of such reasons as are privately suggested to them, yet are they still obliged to silence and peace, (where the Decision of a particular Church is against the Doctrine of the Universal) not to profess in this case against the Churches determination, because the professing of such a controverted truth is not necessary, but the preservation of the peace and unity of the Church is. This is not to assert infallibility in the Church, but authority. The sentence shall binde to submission though the Superiors may erre in the sentence. Thus God ordered it *Deut.*17. that in doubts the inferior were to stand to the decision and sentence of the Priests and the Judge, and yet their judgement was not infallible, πᾶσα συναγωγὴ the whole assembly, the chiefest Senate might erre, & sin through ignorance, & a sacrifice is appointed for the expiation of their error *Lev.*4.13. Better that inferiours be bound to stand to such fallible judgement (as to quiet submission) in such kind of controversies as afore mentioned, then that every man be suffered to interpret Laws, & determine controversies, which will bring into the Church

certain

certain confuſion. Nor wil ſuch ſubmiſſion in the Inferiors be damnable, ſeeing in this ſubmiſſion to authority they follow Gods method (obeying them that have the overſight over them. *Heb.* 13. and keep order, of which God is the Author, 1 *Cor.* 14. 33. God is not the Author of confuſion but of order and peace, as in all Churches of the Saints.

This Authority in determining doubts and controverſies the Church hath practiſed in all Ages, and her conſtant practice is the beſt interpreter of her right. We read not onely of *St. Pauls* determining controverſies about rites and circumſtances, 1 *Cor.* 14. but alſo of the Churches determining controverſies of doctrines and matters of belief in a full Council *Act.* 15. and requiring ſubmiſſion to thoſe determinations from inferiour members. The like did the Church afterwards in her general Councils of *NICE*, *CONSTANTINOPLE*, *EPHESUS* and *CHALCEDON*. And not onely the General Councils have exerciſed this Authority, but particular Churches alſo in National Councils, in the Council of *ORANGE*, *MILEVIS* and others have uſed the ſame power over their children, whom they were bound to teach and govern, and for whoſe ſouls they were to account to God, and they did no more then was their right, ſo long as they did it with ſubmiſſion to the general Church to whom they are ſubject; Chriſt ſaid to the Apoſtles, and by this, *to all the guides* of ſoules, that ſhould ſucceed them in a lawful Ordination, *He that heares you heares me, and he that deſpiſes you deſpiſes me, St. Cypr.* ep. 69 From theſe premiſes it plainly follows, that our dear Mother the Church of *England* in making theſe Canons and *Articles* for determining of controverſies in matters of belief, which you may ſee in the enſuing Collection, did no more, then what was both her right and her duty to do, both for the preſervation of her peace, and the guidance and conduct of the ſouls committed to her charge, and what her care hath been in the exerciſe of this power for the good of her members ever ſince the Reformation, will evidently to her honour appear by this following Collection, made up not without great care and induſtry of the Publiſher. By which he

hath

hath done our Mother this farther right, that now, whosoever will, may *easily* see the notorious slander which some of the Roman perswasion have endeavourd to cast upon her: That her Reformation hath been altogether Lay and Parliamentary: for by the Canons and articles following, which were formerly scattered and hard to be seen by every one, now gathered together into a body, it easily appears to any that will but open their eyes and read, that the Reformation of this Church was orderly and Synodical by the Guides and Governours of souls, and confirmed by Supream Authority, and so in every particular as legal as any reformation could or ought to be.

Anth. Sparrow.

Books sold by *T. Garthwait.*

THe *Works* of that Profound Divine Dr. *Tho. Jackson* president of *Corp. Chr. Coll. Oxon.* in Folio. 3. Volumes.

The Scholastical *History* of the *Canon* of the Scripture by Dr. *Cosin* Ld. Bp. Duresme. in 4°.

An Introduction to the Oriental *Languages* by Dr. *Walton* Ld. Bp. of *Chester.* in 12°.

The English Case, exactly set down by *Hezekiahs Reformation* in a Serm. at *Paris* before His *Majesty* by Dr. *Steward* Dean of *Westminster* in 12°.

A Rationale upon the Book of *Com. Prayer* by Dr. *Sparrow* in 12°.

A Defence of the Liturgy in answer to the Exceptions of divers Ministers in 12°.

The Form of *Consecration* of a *Church* by Bp. *Andrews.*

Golden Remains of Mr. *John Hales* of *Eton* Colledge with His Letters touching rhe Synod of *Dort* in 4°.

Dr. *Pierce* of the Positive being of sin, with a Postscript touching Mr. *Baxter* in 4°.

A Sermon of Lent preacht before his Majesty by Dr. *Gunning* &c. in 4°.

Bp. *Andrews* his Sermons in fol.

INJUNCTIONS

given by the moſt excellent Prince,

EDVVARD the Sixt,

By the grace of God King of *England*, *France*, and *Ireland*:

Defender of the Faith, and in earth under Chriſt of the Church of *England* and *Ireland*, the ſupreme head: To all and ſingular his loving ſubjects, as well of the Clergy as of the Laitie.



Imprinted at LONDON by *Richard Grafton*, 1547.

Injunctions given by the moſt excellent Prince, *Edward* the ſixt, by the grace of God, King of *England*, *France*, and *Ireland*: defender of the Faith and in earth under Chriſt, of the Church of *England* and of *Ireland*, the ſupreme head: To all and ſingular his loving ſubjects, as well of the Clergy as of the Laity.

THE Kings moſt Royal Majeſtie, by the advice of his moſt dear uncle, the Duke of Somerſet, Lord Protector of all his Realms, Dominions and Subiects, and Governour of his moſt royal perſon, and the reſidue of his moſt honourable counſel, intending the advancement of the true honour of almighty God, the ſuppreſsion of Idolatry and Superſtition, throughout all his Realms and Dominions, and to plant true Religion, to the extirpation of all hypocriſy, enormities and abuſes, as to his duty appertaineth: doth miniſter unto his loving ſubjects, theſe godly Injunctions, hereafter following: Whereof part were given unto them heretofore, by the authority of his moſt dear beloved father, King Henry the viii. of moſt famous memory, and part are now miniſtred and given by his Majeſty. All which Injunctions, his highneſſe willeth and commandeth his ſaid loving ſubjects, by his ſupreme authority obediently to receive, and truely to obſerve and keep every man in their offices, degrees and ſtates, as they will avoyd his diſpleaſure, and the paine in the ſame Injunctions hereafter expreſſed.

1. The firſt is, that all Deans, Archdeacons, Parſons, Vicars, and other Eccleſiaſtical perſons, ſhall faithfully keep and obſerve, and as far as in them may lye, ſhall cauſe to be obſerved and kept of other, all and ſingular laws and ſtatutes made as well for the aboliſhing and extirpation of the Biſhop of Rome, his pretenſed and uſurped power and juriſdiction, as for the eſtabliſhment and confirmation of the Kings authority, juriſdiction, and ſupremacy of the Church of England and Ireland. And furthermore, all Eccleſiaſticall perſons, having cure of ſouls, ſhall to the uttermoſt of their wit, knowledge, and learning, purely, ſincerely and without any colour or diſſimulation, declare, manifeſt, and open iiii. times every year at the leaſt, in their Sermons and other collations, that the Biſhop of Romes uſurped power and juriſdiction, having no eſtabliſhment nor ground by the laws of God, was of moſt juſt cauſes, taken away and aboliſhed, and that therefore, no manner of obedience or ſubjection, within his Realms and Dominions, is due unto him. And that the Kings power, within

his Realms and Dominions, is the highest power under God, to whom all men, within the same Realms and Dominions, by Gods laws, owe most loyalty and obedience, above and above all other powers and Potentates in earth.

Besides this, to the intent that all superstition and hypocrisy, crept into divers mens hearts, may vanish away: They shall not set forth or extol any Images, Relicks, or Miracles, for any superstition or lucre, nor allure the people by any inticements, to the Pilgrimage of any Saint or Image: but reproving the same, they shall teach, that all goodness, health and grace, ought to be both asked and looked for, onely of God, as of the very author and giver of the same, and of none other.

Item, that they, the persons above rehersed, shall make or cause to be made in their Churches, and every other Cure they have, one Sermon, every quarter of the year at the least, wherein they shall purely and sincerely declare the word of God: and in the same, exhort their hearers to the works of faith, mercy, and charity, specially prescribed and commanded in scripture, and that workes devised by mens phantasies, besides Scripture: as wandering to Pilgrimages, offering of mony, candels, or tapers, or relicks, or Images, or kissing and licking of the same, praying upon beades, or such like superstition, have not only no promise of reward in scripture for doing of them: but contrariwise, great threats and maledictions of God, for that they be things tending to Idolatry and superstition, which, of all other offences, God almighty doth most detest and abhor, for that the same diminish most his honour and glory.

Item, that such Images, as they know in any of their cures, to be, or to have been abused with Pilgrimage or offering of any thing made thereunto, or shall be hereafter ensed unto, they (and none other private persons) shall for the avoiding of that most detestable offence of Idolatry,, forthwith take down, or cause to be taken down and destroy the same, and shall suffer from henceforth, no Torches, nor candles, Tapers or Images of wax, to be set afore any Image, or picture, but onely two lights upon the high altar, before the Sacrament, which for the signification, that Christ is the very true light of the world, they shall suffer to remain still: admonishing their Parishioners, that Images serve for no other purpose, but to be a remembrance, whereby men may be admonished, of the holy lives and conversation of them, that the said Images do represent: which Images, if they do abuse for any other entent, they commit Idolatry in the same, to the great danger of their souls.

Item, that every holy day throughout the year, when they have no Sermon, they shall immediately after the Gospel, openly and plainly, recite to their Parishioners in the pulpit: the Pater noster, the Credo, and x. Commandments in English, to the intent the people may learn the same by heart: exhorting all parents

rents and houſholders, to teach their children and ſervants the ſame as they are bound by the law of God, and in conſcience to do.

Item, that they ſhall charge Fathers and Mothers, Maſters and governours to beſtow their children and ſervants, even from their childhood, either to learning or to ſome honeſt exerciſe, occupation or huſbandry: Exhorting and counſeling, and by all the wayes and means they may, aſwel in their ſermons and collations as otherwaies, perſwading their ſaid Fathers and Mothers, Maſters, and other governours, diligently to provide and foreſee, that the youth be in no manner of wiſe, brought up in idleneſſe, leaſt at any time afterward, for lack of ſome craft, occupation, or other honeſt mean to live by, they be driven to fall to begging, ſtealing, or ſome other unthriftineſſe: Foraſmuch as we may daily ſee, through ſloth and idleneſſe, divers valiant men fall, ſome to begging, and ſome to theft and murder, which after brought to calamity and miſery, do blame their parents, friends and governours, which ſuffered them to be brought up ſo idely in their youth, where, if they had been well brought up in learning ſome good occupation or craft, they would (being rulers of their own houſhold) have profited aſwell themſelves, as divers other perſons, to the great commodity and ornament of the Common wealth.

Alſo, that the ſaid Parſons, Vicars, and other Curates, ſhall diligently provide, that the Sacraments be duly, and reverently miniſtred in their Pariſhes. And if at any time it happen them in any of the caſes expreſſed in the ſtatutes of this Realm, or of ſpecial licence given by the Kings Majeſty, to be abſent from their benefices, they ſhall leave their Cure, not to a rude and unlearned perſon, but to an honeſt well learned and expert Curate that can by his ability teach the rude and unlearned of their Cure wholſom doctrine, and reduce them to the right way, that do erre, which will alſo execute theſe Injunctions, and do their duty otherwiſe, as they are bound to do in every behalf, and accordingly may and will profit their cure, no leſs with good example of living, then with the declaration of the word of God, or elſe their lack and default ſhall be imputed unto them, who ſhall ſtraightly anſwer for the ſame, if they do otherwiſe. And alwayes let them ſee, that neither they, nor their Curates, do ſeek more their own profit, promotion, or advantage, then the profit of the ſouls that they have under their Cure, or the glory of God.

Alſo, that they ſhall provide within three moneths, next after this viſitation, one book of the whole Bible, of the largeſt volumn in Engliſh. And within one twelve moneths next after the ſaid viſitation, the paraphraſis of Eraſmus alſo in Engliſh upon the goſpels, and the ſame ſet up in ſome convenient place, within the ſaid Church, that they have Cure of, whereas their Pariſhioners may moſt commodiouſly, reſort unto the ſame, and read the ſame. The charges of which books ſhall be ratably born, between the Parſon or approprietary, and pariſhiones aforeſaid, that is to ſay, the one half by the Parſon or pro-

prietary, & the other half by the parishioners. And they shall discourage no man (authorised & licensed thereto) from the reading of any part of the Bible, either in Latine or in English: but shall rather comfort & exhort every person to read the same, as the very lively word of God, and the special food of mans soul, that all Christian persons are bound to embrace, believe, and follow, if they look to be saved: whereby they may the better know their duties to God, to their sovereign Lord the King, and their neighbour: ever gently and charitably exhorting them, and in his Majesties name, straightly charging and commanding them, that in the reading thereof, no man to reason or contend, but quietly to hear the Reader.

Also, the said Ecclesiastical persons shall in no wise, at any unlawful time, nor for any other cause, then for their honest necessity, haunt or resort to any Taverns, or Alehouses. And after their dinner or supper, they shall not give themselves to drinking or riot, spending their time idely, by day or by night at dice, cards, or tables, playing, or any other unlawful game: but at all times, (as they shall have leasure) they shall hear and read somewhat of holy Scripture, or shall occupie themselves with some other honest exercise, and that they alwayes do the things which appertain to honesty, with endeavour to profit the common weale, having alwayes in minde, that they ought to excel all other, in purity of life, and should be an example to the people, to live well and Christianly.

Item, that they shall in confessions every Lent, examine every person, that cometh to confession to them, whether they can recite the Articles of their faith, the Pater noster, and the ten Commandments in English, and heare them say the same particularly, wherein, if they be not perfect, they shall declare then, that every Christian person ought to know the said things, before they should receive the blessed Sacrament of the Altar, and admonish them to learn the said necessary things more perfectly, or else they ought not to presume to come to Gods board, without a perfect knowledge and will to observe the same: and if they do, it is to the great peril of their souls, and also to the worldly rebuke, that they might incur hereafter by the same.

Also, that they shall admit no man to preach within any their Cures, but such as shall appear unto them, to be sufficiently licensed thereunto, by the Kings Majestie, the Lord Protectors grace, the Archbishop of Canterbury, the Archbishop of York in his Province, or the Bishop of the Diocesse: and such as shall be so licensed, they shall gladly receive to declare the word of God, without any resistence or contradiction.

Also, if they have heretofore declared to their parishioners any thing to the extolling, or setting forth of pilgrimages, relicks or Images, or lighting of Candels, kissing, kneeling, decking of the same Images, or any such superstition, they shall now openly before the same, recant and reprove the same: shewing

shewing them (as the truth is) that they did the same upon no ground of scripture, but were led and seduced by a common errour and abuse, crept into the Church, through the sufference and avarice of such as felt profit by the same.

Also, if they do, or shall know any man within their parish, or elsewhere, that is a letter of the word of God, to be read in English, or sincerely preached, or of the execution of these the Kings Majesties Injunctions, or a fautor of the Bishop of Romes pretensed power, now by the laws of this Realm justly reiected, extirpated, and taken away utterly, they shall detect and present the same to the King or his Council, or to the Justice of peace next adioyning.

Also, that the Parson, Vicar, or Curate, and parishioners of every parish, within this Realm shall in their Churches and Chapels, keep one Book or Register, wherein they shall write the day and year of every wedding, Christning, and Burial, made within their Parish for their time, and so every man succeeding them likewise: And therein shall write every persons name, that shall be so Wedded, Christned or Buried. And for the safe keeping of the same book, the parish shall be bound to provide of their common charges, one sure cofer, with two locks and keyes, whereof the one to remain with the Parson, Vicar, or Curate, & the other with the Wardens of every Parish church or chapel, wherein the said book shall be laid up: which book they shall every Sunday take forth, and in the presence of the said Wardens, or one of them, write and record in the same all the Weddings, Christnings, and Burials, made the whole week before, and that done, to lay up the book in the said cofer, as afore. And for every time that the same shall be omitted, the party that shall be in the fault thereof, shall forfeit to the said Church. iii. s. iiii. d. to be employed to the poor mens box, of that parish.

Furthermore, because the goods of the Church, are called the goods of the poor, and at these dayes, nothing is less seen, then the poor to be sustained with the same: all Parsons, Vicars, Pencionaries, Prebendaries, and other benefited men within this Deanery, not being resident upon their benefices, which may dispend yearly xx. l. or above, either within this Deanery, or elsewhere, shall distribute hereafter, among their poor parishioners, or other inhabitants there, in the presence of the Church-wardens, or some other honest men of the parish, the xl. part of the fruits and revenues of their said benefices, lest they be worthily noted of ingratitude, which reserving so many parts to themselves, cannot vouchsafe, to impart the xl. portion thereof among the poor people of that parish, that is so fruitful and profitable unto them.

And to the intent that learned men may hereafter spring the more, for the execution of the premisses, ever Parson, Vicar, Clerk, or beneficed man within this Deanery, having yearly to dispend in benefices and other promotions of the Church an C. l. shall give competent exhibition to one Scholar: and for so

so many. C.l. more as he may dispend, to so many Scholars more shall he give like exhibition, in the University of Oxford, or Cambridge, or some Grammar schole, which after they have profited in good learning, may be partners of their patrons cure and charge, as well in preaching, as otherwise in the execution of their offices, or may (when need shall be) otherwise profit the Common weale, with their counsail and wisdom.

Also, that the proprietaries, Parsons, Vicars, and Clerks, having Churches, Chapels, or Mansions within this Deanery, shall bestow yearly hereafter, upon the same Mansions or Chancels of their Churches, being in decay the fift part of that their benefices, till they be fully repaired: and the same so repaired shall alwayes keep and maintain in good estate.

Also, that the said Parsons, Vicars, and Clerks, shall once every quarter of the year, read these Injunctions given unto them, openly and deliberately, before all their parishioners, to the intent, that both they may be the better admonished of their duty, and their said Parishioners, the more moved, to follow the same for their part.

Also, for as much, as by a law established, every man is bound to pay his tithes, no man shall by colour of duty omitted by their Curates, detain their tithes, and so redubbe and requite one wrong with another, or be his own judge, but shall truely pay the same, as he hath been accustomed to their Parsons, Vicars, and Curates, without any restraint or diminution. And such lack and default, as they can justly finde in their Parsons and Curates, to call for reformation thereof, at their ordinaries and other superiours hands, who upon complaint and due proof thereof, shall reform the same accordingly.

Also, that no person shall from hence forth alter or change the order and manner of any fasting day that is commanded, or of Common prayer or divine service, otherwise then is specified in these Injunctions, until such time as the same shall be otherwise ordered, and transposed by the Kings authority.

Also, that every Parson, Vicar, Curate, Chauntery priest, and Stipendary, being under the degree of a Bacheler of Divinity, shall provide and have of his own, within three moneths after this visitation, , the New Testament, both in Latine and in English, with the Paraphrase upon the same of Erasmus, and diligently study the same conferring the one with the other. And the Bishops and other ordinaries by themselves, or their officers, in their Synods and visitations, shall examine the said Ecclesiastical persons, how they have profited in the studie of holy Scripture.

Also, in the time of high Masse, within every Church, he that saith or singeth the same, shall read or cause to be read, the Epistle and Gospel of that Masse, in English, and not in Latine, in the Pulpit or in such convenient

place

place as the people may hear the ſame. And every Sunday and holy day, they ſhall plainly and diſtinctly, read, or cauſe to be read, one Chapter of the New teſtament in Engliſh, in the ſaid place at Matins immediately after the Leſſons: and at Even-ſong, after Magnificat, one Chapter of the old Teſtament. And to the entent the premiſſes may be more conveniently done: the Kings Majeſties pleaſure is, that when ix. Leſſons ſhould be read in the Church, three of them ſhall be omitted and left out with the reſponds: and at Evenſong time the reſponds with all the memories, ſhall be left off, for that purpoſe.

Alſo, becauſe thoſe perſons which be ſick and in peril of death, be oftentimes put in deſpair, by the craft and ſubtilty of the Devil, who is then moſt buſy, and ſpecially with them, that lack the knowledge, ſure perſwaſion, and ſtedfaſt belief, that they may be made partakers of the great and infinite mercy, which almighty God, of his moſt bountiful goodneſſe, and meer liberality, without our deſerving, hath offered freely to all perſons that put their full truſt and confidence in him: therefore that this damnable vice of deſpair, may be clearly taken away and firme belief, and ſtedfaſt hope, ſurely conceived of all their pariſhioners, being in any danger, they ſhall learn and have alwayes in a readineſſe, ſuch comfortable places and ſentences of Scripture, as do ſet forth the mercy, benefits, and goodneſs of almighty God, towards all penitent, and believing perſons, that they may at all times, (when neceſsity ſhall require) promptly comfort their flock, with the lively word of God, which is the onely ſtay of mans conſcience.

ALSO, to avoid all contention and ſtrife, which heretofore hath riſen, among the Kings Majeſties ſubjects, in ſundry places of his Realmes and Dominions, by reaſon of fond curteſie, and challenging of places in proceſsion, and alſo that they may the more quietly hear that which is ſaid or ſong to their edifying, they ſhall not from henceforth, in any pariſh Church, at any time uſe any proceſsion, about the Church or Church-yard, or other place, but immediately before high Maſs, the Prieſts with other of the Quire, ſhall kneel in the midſt of the Church, and ſing or ſay, plainly and diſtinctly, the Litany which is ſet forth in Engliſh, with all the Suffrages following, and none other proceſsion, or Litany to be had or uſed, but the ſaid Litany in Engliſh, adding nothing thereto, but as the Kings geace, ſhall hereafter appoint: and in Cathedral or Collegiate Churches, the ſame ſhall be done in ſuch places as our Commiſſaries in in our viſitation ſhall appoint. And in the time of the Litany, of the Maſſe, of the Sermon, and when the Prieſt readeth the Scripture to the pariſhioners, no manner of perſons without a juſt and urgent cauſe, ſhall depart out of the Church, and all ringing and knowling of Bells, ſhall be utterly forborn for that time, except one Bell in convenient time, to be rung or knowled before the Sermon.

ALSO, like as the people be commonly occupied the work-day with bodily labour, for their bodily sustenance, so was the holy day at the first beginning godly instituted and ordained, that the people should that day give themselves wholly to God. And whereas in our time, God is more offended then pleased, more dishonoured, then honored, upon the holy day, because of idleness, pride, drunkenness, quarelling and brawling, which are most used, in such dayes, people nevertheless perswading themselves sufficiently to honour God on that day, if they hear Masse and service, though they understand nothing to their edifying: therefore all the Kings faithful and loving subjects, shall from henceforth celebrate, and keep their holy day, according to Gods holy will and pleasure, that is: in hearing the word of God read and taught: in private and publick prayers: in knowledging their offences to God, and amendment of the same: in reconciling their selves charitably to their neighbours where displeasure hath been: in often times receiving the Communion, of the very body and blood of Christ: in visiting of the poor and sick: in using all soberness and Godly conversation. Yet notwithstanding, all Parsons, Vicars, and Curates, shall teach and declare unto their Parishioners, that they may with a safe and quiet conscience, in the time of Harvest labour upon the holy and festival dayes, and save that thing which God hath sent. And if for any scrupulosity, or grudge of conscience, men should superstitiously, abstain from working upon those dayes, that then they should grievously offend and displease God.

ALSO, forasmuch as variance and contention, is a thing which most displeaseth God, and is most contrary to the blessed Communion of the body and blood of our Saviour Christ: Curates shall in no wise admit to the receiving thereof any of their Cure and flock, who hath maliciously and openly contended with his neighbour, unlesse the same do first charitably and openly reconcile himself again, remitting all rancour and malice, whatsoever controversie hath been between them: and nevertheless, their iust titles and rights, they may charitably prosecute before such as have authority to heare the same.

ALSO, that every Dean, Archdeacon, Master of Collegiate Church, Master of Hospital, and Prebendary, being Priest, shall preach by himself personally, twice every year at the least, either in the place where he is intituled, or in some Church where he hath jurisdiction, or elle which is to the said place appropriate or united.

ALSO, that they shall instruct and teach in their Cures, that no man ought obstinately, and maliciously, to break and violate the laudable ceremonies of the Church, by the King Commanded to be observed, and as yet not abrogated. And on the other side, that whosoever doth superstitiously abuse them, doth the same to the great peril and danger of his souls health: as in casting holy water upon his bed, upon Images, and other dead things, or bearing about him holy bread, or saint Johns Gospel, or making crosses of wood upon Palm-

sunday

Sunday, in time of reading of the Paſsion, or keeping private holy dayes, as Bakers, Brewers, Smithes, Shoomakers, and ſuch other do, or ringing of holy bells, or bleſsing with the holy candle, to the intent, thereby to be diſcharged of the burden of ſin, or to drive away devils, or to put away dreames and phantaſies, or in putting truſt and confidence of health and ſalvation in the ſame ceremonies, when they be onely ordained, inſtituted and made, to put us in remembrance of the benefits, which we have received by Chriſt. And if he uſe them for any other purpoſe, he grievouſly offendeth God.

ALSO, that they ſhall take away, utterly extinct and deſtroy, all ſhrines, covering of ſhrines, all tables, candleſticks, trindilles or rolles of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, Idolatry and ſuperſtition: ſo that there remain no memory of the ſame in walls, glaſſes, windows, or elſewhere within their Churches or houſes. And they ſhall exhort all their Pariſhioners, to do the like within their ſeveral houſes. And that the Church Wardens, at the common charge of the Pariſhioners in every Church, ſhall provide a comely and honeſt pulpit, to be ſet in a convenient place within the ſame, for the preaching of Gods word.

ALSO, they ſhall provide and have within three moneths after this viſitation, a ſtrong Cheſt, with a hole in the upper part thereof, to be provided, at the coſt and charge of the pariſh, having three keyes, whereof one ſhall remain in the cuſtody of the Parſon, Vicar, or Curate, and the other two, in the cuſtody of the Church wardens, or any other two honeſt men, to be appointed, by the pariſh from year to year: which Cheſt you ſhall ſet and faſten near unto the high altar, to the intent the pariſhioners, ſhould put into it their Oblation and almes, for their poor neighbours. And the Parſon, Vicar, or Curate, ſhall diligently, from time to time, and ſpecially, when men make their teſtaments, call upon, exhort and move their neighbours, to confer and give, as they may well ſpare, to the ſaid Cheſt, declaring unto them, whereas heretofore they have been diligent, to beſtow much ſubſtance otherwiſe then God commanded, upon Pardons, Pilgrimages, Trentalles, decking of Images, offering of Candels, giving to Friers, and upon other like blinde devotions; they ought at this time, to be much more ready to help the poor and needy, knowing that to relieve the poor is a true worſhiping of God, required earneſtly, upon pain of everlaſting damnation: and that alſo, whatſoever is given for their comfort, is given to Chriſt himſelf, and ſo is accepted of him, that he will mercifully reward the ſame with everlaſting life, the which almes and devotion of the People, the keepers of the keyes, ſhall at times convenient, take out of the Cheſt, and diſtribute the ſame, in the preſence of the whole Pariſh, or ſix of them, to be truely and faithfully delivered, to their moſt needy neighbours: and if they be provided for, then to the reparation of high wayes next adjoyning. And alſo the money which riſeth of Fraternities, guilds, and other ſtocks of the Church (except by the Kings majeſties authority

it be otherwise appointed) shall be put into the said chest, and converted to t said use, and also the rents of lands, the profit of cattle, and mony given or bequeathed, to the finding of Torches, Lights, Tapers, & Lampes, shall be converted to the said use, saving that it shall be lawful for them to bestow part of the said profits, upon the reparation of the Church, if great need require, and whereas the parish is very poor, and not able otherwise to repaire the same.

And forasmuch as priests be publick ministers of the Church, and upon the holydayes ought to apply themselves to the common administration of the whole Parish, they shall not be bound to go to women lying in childbed, except in time of dangerous sickness, and not to fetch any corse, before it be brought to the Churchyard: and if the woman be sick, or the corse brought to the Church, the priest shall do his duty accordingly, in visiting the woman, and burying the dead person.

ALSO, to avoid the detestable sin of symony, because buying and selling of benefices, is execrable before God: therefore all such persons as buy any benefices, or come to them by fraud or deceit, shall be deprived of such benefices, and be made unable at any time after to receive any other spiritual promotion. And such as do sell them, or by any colour do bestow them, for their own gain and profit, shall lose the right and title of patronage, and presentment for that time, and the gift thereof for that vacation, shall appertain to the Kings Majesty.

ALSO, because through lack of Preachers in many places of the Kings Realms and Dominions: the people continue in ignorance and blindnesse: all Parsons, Vicars, and Curates, shall read in their Churches every Sunday, one of the Homilies, which are and shall be set forth for the same purpose, by the Kings authority, in such sort as they shall be appointed to do in the Preface of the same.

ALSO, whereas many indiscrete persons do at this day, uncharitably contemn and abuse Priests and Ministers of the Church, because some of them, (having small learning) have of long time favoured phansies rather then Gods truth: yet forasmuch, as their office and function is appointed of God: The Kings Majesty willeth and chargeth all his loving subjects, that from henceforth, they shall use them charitably and reverently, for their office and administrations sake, and especially, such as labour in the setting forth of Gods holy word.

ALSO, that all manner of persons, which understand not the Latine tongue, shall pray upon none other Primer, but upon that, which was lately set forth in English, by authority of King Henry the VIII. of most famous memory. And that no teachers of youth, shall teach any other, then the said Primer. And all those which have knowledge of the Latine tongue, shall pray upon none other Latine Primer, but upon that, which is likewise set forth by the said authority, And that all graces to be said at dinner and supper, shall be alwayes said in the English tongue. And that none other grammar shall be taught in any schoole or

other

other place, within the Kings Realms and Dominions, but onely that which is set forth by the said authority.

ITEM, that all Chauntery Priests, shall exercise themselves in teaching youth to read and write, and bring them up in good manners, and other vertuous exercises.

ITEM, when any Sermon or Homily shall be had, the Prime and houres shall be omitted.

The form of bidding the Common Prayers.

YOU shall pray for the whole congregation of Christs Church, and specially for this Church of England and Ireland, wherein first I commend to your devout prayers, the Kings most excellent Majesty, supreme head immediately under God, of the spirituality and temporality of the same Church: and for Queen Katharine dowager, and also for my lady Mary and my lady Elizabeth, the Kings sisters.

Secondly you shall pray for my Lord Protectors grace, with all the rest of the Kings Majestes Councel: for all the Lords of this Realm, and for the Clergy and the commons of the same: beseeching almighty God to give every of them in his degree, grace to use themselves in such wise, as may be to Gods glory, the Kings honour, and the weal of this Realm.

Thirdly, ye shall pray for all them that be departed out of this world in the faith of Christ, that they with us and we with them at the day of Judgement, may rest both body and soul, with Abraham, Isaac, and Jacob, in the kingdom of heaven.

ALL which and singular Iniunctions, the Kings Maiesty ministreth unto his Clergy, and their successours, and to all his loving subiects: straightly charging and commanding them to observe and keep the same, upon pain of deprivation, sequestration of fruits of benefices, suspension, excommunication, and such other coertion, as to Ordinaries, or other having Ecclesiastical jurisdiction, whom his Majesty hath appointed for the due execution of the same, shall be seen convenient: charging and commanding them to see these Injunctions observed and kept of all persons, being under their jurisdiction, as they will answer to his Majesty for the contrary, and his Majesties pleasure is, that every Justice of peace (being required) shall assist the Ordinaries and every of them, for the due execution of the said Injunctions.

THE ORDER OF THE COMMUNION.



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The Proclamation.

EDward by the grace of God King of England, France and Ireland, defender of the faith, and of the Church of England and Ireland in earth the supreme head: To all and singular our loving subjects, Greeting: For so much as in our high Court of Parliament, lately holden at Westminster, it was by us with the consent of the Lords spiritual and temporal, and Commons there assembled most godly and agreeably to Christs holy institution enacted, that the most blessed Sacrament of the body and blood of our Saviour Christ should from thenceforth be commonly delivered and ministred unto all persons within our Realm of England and Ireland, and other our dominions under both kinds, that is to say, of bread and wine, (except necessity other wayes require) least any man phansying and devising a sundry way by himself, in the use of this most blessed Sacrament of unity, there might thereby arise any unseemly and ungodly diversity: Our pleasure is by the advice of our most deare Uncle the Duke of Somerset, governour of our person, and Protector of all our Realms, Dominions and Subjects, and other of our privie Councel, that the said blessed Sacrament be ministred unto our people onely after such form and manner as hereafter, by our authority, with the advice before mentioned is set forth and declared: willing every man with due reverence and Christian behaviour, to come to this holy Sacrament and most blessed Communion, lest by the unworthy receiving of so high mysteries, they become guilty of the body and blood of the Lord, and so eat and drink their own damnation: but rather diligently trying themselves, that they may so come to this holy table of Christ, & so be partakers of this holy Communion, that they

may dwell in Christ, and have Christ dwelling in them: And allso with such obedience and conformity to receive this our ordinance, and most godly direction, that we may be encouraged from time to time, further to travel for the reformation, and setting forth of such godly orders, as may be most to Gods glory, the edifying of our subjects, and for the advancement of true Religion.

Which thing, we (by the help of God) most earnestly intend to bring to effect: willing all our loving subjects in the mean time, to stay and quiet themselves, with this our direction, as men content to follow authority (according to the bounden duty of subjects,) and not enterprising to run afore, and so by their rashnesse, become the greatest hinderers of such things, as they more arrogantly then godly, would seem (by their own private authority) most hotly to set forward. We would not have our subjects so much to mislike our Judgement, so much to mistrust our zeal, as though we either could not discern what were to be done, or would not do all things in due time: God be praised, we know both what by his word is meet to be redressed, and have an earnest minde, by the advice of our most dear uncle, and other of our privie Councel, with all diligence and convenient speed so to set forth the same, as it may most stand with Gods glory, and edifying & quietnes of our people: which we doubt not, but all our obedient and loving subjects, will quietly and reverently tarry for.

God save the KING.

The Order of the Communion.

First the Parſon, Vicar, or Curate, the next Sunday or holy day, or at the leaſt, one day before he ſhall miniſter the Communion, ſhall give warning to his pariſhioners, or thoſe which be preſent, that they prepare themſelves thereto, ſaying to them openly and plainly as hereafter followeth, or ſuch like.

DEar friends, and you eſpecially, upon whoſe ſouls I have cure & charge, upon day next I do intend by Gods grace to offer to all ſuch as ſhall be there Godly diſpoſed, the moſt comfortable Sacrament of the body and blood of Chriſt, to be taken of them in the remembrance of his moſt fruitful and glorious paſsion: By the which paſsion, we have obtained remiſsion of our ſins, and be made partakers of the kingdom of heaven, wherof, we be aſſured and aſcertained if we come to the ſaid Sacrament, with hearty repentance for our offences, ſtedfaſt faith in Gods mercy, and earneſt minds to obey Gods will, and to offend no more: wherefore our duty is, to come to theſe holy myſteries with moſt hearty thanks to be given to Almighty God, for his infinite mercy and benefits, given and beſtowed upon us, his unworthy ſervants, for whom he hath not onely given his body to death and ſhed his blood, but alſo doth vouchſafe in a Sacrament, and myſtery to give us his ſaid body and blood ſpiritually, to feed and drink upon. The which Sacrament, being ſo divine and holy a thing, and ſo comfortable to them which receive it worthily, and ſo dangerous to them that will preſume to take the ſame unworthily: my duty is to exhort you in the mean ſeaſon, to conſider the greatneſs of the thing and to

search and examine your own consciences, and that not lightly, nor after the manner of dissemblers with God: But as they which should come to a most godly and heavenly banket: not to come but in the marriage garment, required of God in Scripture, that you may so much as lyeth in you, be found worthy to come to such a table: the wayes and means thereto is,

First, that you be truly repentant of your former evil life, and that you confesse with an unfeigned heart to almighty God your sins and unkindnesse towards his Majesty committed either by will, word or deed, infirmity or ignorance, and that with inward sorrow and tears, you bewaile your offences, and require of almighty God mercy, and pardon, promising to him from the bottom of your hearts, the amendment of your former life. And amongst all others, I am commanded of God, especially to move and exhort you, to reconcile your selves to your neighbours, whom you have offended, or who hath offended you, putting out of your hearts, all hatred and malice against them, & to be in love & charity with all the world, and to forgive other, as you would that God should forgive you. And if there be any of you, whose conscience is troubled and grieved at any thing, lacking comfort or counsel, let him come to me, or to some other discreet and learned Priest taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice and comfort, that his conscience may be relieved, & that of us as a Minister of God & of the Church, he may receive comfort, and absolution to the satisfaction of his mind and avoiding of all scruple and doubtfulnes: requiring, such as shall be satisfied with a general confession, not to be offended with them that do use, to their further satisfying the auricular and secret confession to the Priest, nor those also, which think needful or convenient for the quietnes of their own consciences, particularly to open their sins to the Priest, to be offended, with them which are satisfied with their humble confession to God, and the general confession to the Church: But in all these things, to follow and keep the

rule

rule of charity, and every man to be satisfied with his own conscience, not judging other mens minds or acts, whereas he hath no warrant of Gods word for the same.

The time of the Communion, shall be immediatly after that the Priest himself hath received the Sacrament, without the varying of any other rite or ceremony in the Masse (until other order shal be provided) but as heretofore usually the Priest hath done with the Sacrament of the body, to prepare, blesse and consecrate so much as will serve the people: so it shall yet continue still after the same manner and form, save that he shall blesse and consecrate the biggest Chalice or some faire and convenient cup or cups full of wine with some water put unto it. And that day, not drink it up all himself, but taking one onely sup or draught, leave the rest upon the altar covered, and turn to them that are disposed to be partakers of the Communion, and shall thus exhort them as followeth.

Dearly beloved in the Lord, ye coming to this holy Communion, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, or ever they presume to eat of this bread and drink of this Cup, for as the benefit is great, if with a truely penitent heart and lively faith we receive this holy Sacrament, (for then we spiritually eat the flesh of Christ and drink his blood: then we dwell in Christ and Christ in us, we be made one with Christ and Christ with us) So is the danger great, if we receive the same unworthily, for then we become guilty of the body and blood of Christ our Saviour, we eat & drink our own damnation, because we make no difference of the Lords body, we kindle Gods wrath over us, we provoke him to plague us with divers diseases and sundry kinds of death. Judge therefore your selves, (brethren) that ye be not judged of the Lord. Let your minde be without desire to sin: Repent you truely for your sinnes past, have an earnest and lively faith in Christ, our Saviour, be in perfect charity with all men, so shall ye be meet partakers of these holy mysteries: But above all things you must give most humble and hearty

thanks

thanks to God the Father, the Son and the holy Ghost, for the redemption of the world, by the death and passion of our Saviour Christ both God and man, who did humble himself even to the death upon the crosse for us miserable sinners, lying in darknesse and the shadow of death, that he might make us the children of God and exalt us to everlasting life. And to the ende that we should alwayes remember the exceeding love of our Master and onely Saviour Jesus Christ thus doing for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us, he hath left in these holy mysteries as a pledge of his love, and a continual remembrance of the same, his own blessed body and precious blood for us spiritually to feed upon, to our endlesse comfort and consolation. To him therefore with the Father and the holy Ghost, let us give, as we are most bounden, continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holinesse and righteousnesse all the dayes of our life. Amen.

Then the priest shall say to them which be ready to take the Sacrament.

If any man here be an open blasphemer, adulterer, in malice, or envie, or any other notable crime, and be not truely sorry therefore, and earnestly minded to leave the same vices, or that doth not trust himself to be reconciled to Almighty God, and in charity with all the world, let him yet a while bewaile his sins and not come to this holy table, least after the taking of this most blessed bread, the devil enter into him, as he did into Judas, to fulfil in him all iniquity, and to bring him to destruction, both of body and soul.

Here the Priest shall pause a while, to see if any man will withdraw himself: and if he perceive any so to do, then let him commune with him privily at convenient leasure, and see whether he can with good exhortation, bring him to grace: and after a little pause, the Priest shall say.

You

You that do truely & earnestly repent you o fyour sins, and offences, committed to almighty God, and be in love and charity with your neighbours, and intend to lead a new life and heartily to follow the Commandments of God, and to walk from hence forth in his holy wayes, draw neer, and take this holy Sacrament to your comfort, make your humble confession to almighty God, and to his holy Church, here gathered together in his name, meekly kneeling upon your knees.

Then shall a general confession be made in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the ministers, or by the Priest himself, all kneeling humbly upon their knees.

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men, we knowledge and bewaile our manifold sins and wickednesse, which we from time to time, most grievously have committed by thought, word, and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us: we do earnestly repent, and be heartily sorry, for these our misdoings: The remembrance of them is grievous unto us, the burthen of them is intolerable, have mercy upon us, have mercy upon us most mercyful Father, for thy son our Lord Jesus Christs sake: Forgive us all that is past, and grant that we may ever hereafter, serve and please thee in newnes of life to the honour and glory of thy name, through Jesus Christ our Lord.

Then shall the priest stand up, and turning him to the people, say thus.

Our blessed Lord, who hath left power to his Church, to absolve penitent sinners frō their sins, & to restore to the grace of the heavenly Father such as truely believe in Christ, have mercy upon you, pardon and deliver you from all sins, confirm and

and ſtrengthen you in all goodneſſe, and bring you to everlaſting life,

Then ſhall the Prieſt ſtand up, and turning him toward the people, ſay thus:

Here what comfortable words our Saviour Chriſt ſaith to all that truely turn to him.

COme unto me all that travel and be heavy laden, and I ſhall refreſh you. So God loved the world that he gave his onely begotten ſon, to the end, that all that believe in him, ſhould not periſh, but have life everlaſting.

Heare alſo what S. Paul ſaith.

THis is a true ſaying, and worthy of all men to be embraced and received, that Jeſus Chriſt came into this world to ſave ſinners.

Heare alſo what St. John ſaith.

IF any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous, he it is that obtained grace for our ſins.

Then ſhall the Prieſt kneel down and ſay in the name of all them that ſhall receive the Communion, this prayer following.

WE do not preſume to come to this thy table (O merciful Lord) truſting in our own righteouſneſſe, but in thy manifold and great mercies: we be not worthy ſo much as to gather up the crombs under thy table: but thou art the ſame Lord, whoſe property is always to have mercy: grant us therefore gracious Lord ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood in theſe holy Myſteries, that we may continually dwell in him, and he in

us

us, that our ſinful bodies, may be made clean by his body, and our ſouls waſhed through his moſt pretious blood Amen.

Then ſhall the Prieſt riſe, the people ſtill reverently kneeling, and the Prieſt ſhall deliver the Communion, firſt to the Miniſters, if any be there preſent that they may be ready to help the Prieſt, and after to the other. And when he doth deliver the Sacrament, of the body of Chriſt, he ſhall ſay to every one, theſe words following.

THe body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body unto everlaſting life.

And the Prieſt delivering the Sacrament of the blood, and giving every one to drink once and no more, ſhall ſay,

THe blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy ſoul unto everlaſting life.

If there be a Deacon or other Prieſt, then ſhall he follow with the Chalice, and as the Prieſt Miniſtreth the bread, ſo ſhall he for more expedition Miniſter the wine, in form before written.

Then ſhall the prieſt, turning him to the people let the people depart with this bleſſing.

THe peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God and of his ſon Jeſus Chriſt, our Lord.

To the which the people ſhall anſwer

Amen.

Note, that the bread that ſhall be conſecrated ſhall be ſuch as heretofore hath been accuſtomed. And every of the ſaid conſecrated breads, ſhall be broken into two pieces, at the leaſt, or more, by the diſcretion of the Miniſter, and ſo diſtributed. And men muſt not think, leſſe to be received in part, then in the whole, but in each of them the whole body of our Saviour Jeſus Chriſt.

Note, that if it doth so chance, that the wine hallowed and consecrate doth not suffice or be enough for them that do take the Communion, the Priest after the first Cup or Chalice be emptied, may go again to the altar, and reverently and devoutly, prepare, and consecrate an other, and so the third, or more likewise, beginning at these words, Simili modo, postquam cœnatum est, and ending at these words, qui pro vobis & pro multis effundetur in remissionem peccatorum, and without any levation or lifting up.

Articles

Articles to be enquired of, in visitations to be had within the Diocesse of Canterbury: in the second year of the Reign of our Dread Sovereign Lord *Edward* the 6. by the grace of God, King of *England*, *France*, and *Ireland* defender of the Faith, and in earth of the Church of *England* and also of *Ireland* the supreme head.

FIrst, Whether Parsons, Vicars, and Curates, and every of them have purely and sincerely, without colour or dissimulation, four times in the year at the least, preached against the usurped power, pretensed authority, and jurisdiction of the Bishop of Rome.

Item, Whether they have preached & declared likewise, 4. times of the year at the least, that the Kings Majesties power, authority, and preheminence, within his Realms and dominions, is the highest power under God.

Item, whether any person hath by writing, ciphring preaching, or teaching, deed or act obstinately holden, and stand with to extol, set forth, maintain or defend the authority, jurisdiction, or power of the Bishop of Rome, or of his sea heretofore claimed and usurped, or by any pretense, obstinately or maliciously, invented any thing for the extolling of the same, or any part thereof.

Item, Whether in their common prayers, they use not the Collects made for the King, and make not special mention of his Majesties name in the same.

Item, Whether they do not every Sunday and Holy day, with the collects of the English procession, say the prayer set forth by the Kings Majesty for peace between England and Scotland.

Item, Whether they have not removed, taken away, and utterly extincted and destroyed in their Churches, Chappels and houses, all images, all shrines, coverings of shrines, all tables, candelsticks, trindels or rolles of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, idolatry and superstition, so that there remain no memory of the same in walls, glaswindowes or elsewhere.

Item, Whether they have exhorted, moved and stirred their parishoners to do the like in every of their houses.

Item, Whether they have declared to their Parishoners, the Articles concerning the abrogation of certain superfluous holy dayes, and done their indea-

your to perswade the said parishioners to keep and observe the same Articles inviolably, and whether any of those abrogate dayes hath been kept as holy dayes, and by whose occasion they were so kept.

Item, Whether they have diligently, duly and reverently ministred the Sacraments in their Cures.

Item. Whether they have preached, or caused to be preached, purely and sincerely the word of God, in every of their Cures, every quarter of the year, once at the least, exhorting their parishioners to the works commanded by Scriptures, and not to works devised by mens phantasies besides Scripture, as wearing or praying upon beads, or such like.

Item, Whether they suffer any Torches, Candles, Tapers, or any other lights to be in your Churches, but only two lights upon the high Altar.

Item, Whether they have not every holy day, when they have no Sermon, immediately after the Gospel, openly, plainly, and distinctly recited to their parishioners in the Pulpit, the Pater Noster, the Creed, and the Ten Commandements in English.

Item, Whether every Lent they examine such persons as come to Confession to them, whether they can recite the Pater Noster, the Articles of our Faith, and the Ten Commandements in English.

Item, Whether they have charged fathers and mothers, masters and governours of youth, to bring them up in some vertuous study or occupation.

Item, Whether such beneficed men, as be lawfully absent from their benefices, do leave their Cure to a rude and unlearned person, and not an honest well learned and expert Curate which can and will teach you wholsome doctrine.

Item, Whether in every Cure they have, they have provided one book of the whole Bible of the largest volumn in English, and the Paraphrasis of Erasmus, also in English upon the Gospels, and set up the same in some convenient place in the Church where their parishioners may most commodiously resort to the same.

Item, Whether they have discouraged any person, from reading of any part of the Bible, either in Latine or in English, but rather comforted and exhorted every person to read the same, as the very lively word of God, and the special food of mans soul.

Item, Whether Parsons, Vicars, Curates, and other Priests, be common haunters & resorters to Taverns, or Alehouses, giving themselves to drinking, rioting, or playing at unlawful games, and do not occupie themselves in the reading or hearing of some part of holy Scripture, or in some other godly exercise.

Item, Whether they have admitted any man to preach in their cures, not being lawfully licensed thereunto, or have refused or denied such to preach, as have been licensed accordingly.

Item,

Item, Whether they which have heretofore declared to their parishioners, any thing to the extolling or setting forth of Pilgrimages, relicks or Images, or lighting of candles, kissing, kneeling, decking of the same Images, or any such superstition, have not openly recanted and reproved the same.

Item, Whether they have one book or register safely kept, wherein they write the day of every Wedding, Christening, and Burying.

Item, Whether they have exhorted the people to obedience, to the Kings Majesty and his Ministers, and to Charity and love, one to another.

Item, Whether they have admonished their Parishioners, that they ought not to presume to receive the Sacrament, of the body and blood of Christ before they can perfectly rehearse the *Pater noster*, the Articles of the faith and the ten Commandments in English.

Item, Whether they have declared and to their wits and power have perswaded the people, that the manner and kinde of fasting in Lent, and other dayes in the year, is but a meer positive law, and that therefore all persons, having just cause of sicknes, or other necessity, or being licensed by the Kings Majesty, may moderately eat all kinde of meats, without grudge or scruple of conscience.

Item, Whether they be resident upon their benefices, and keep hospitality, or no, and if they be absent, or keep no hospitality, whether they do make due distributions among the poor parishioners or not.

Item, Whether Parsons, Vicars, Clerks, and other beneficed men, having yearly to dispend an hundred pound, do not finde competently one Scholar in the university, of Cambridg or Oxford, or Some Grammar schoole, and for as many hundred pounds, as every of them may dispend, so many Scholars like wise to be found by them, and what be their names, that they so finde.

Item, Whether Proprietaries, Parsons, Vicars, and Clerks, having Churches, Chapels or Mansions, do keep their Chancels, Rectories, Vicarages, and all other houses appertaining to them in due reparations.

Item, Whether they have counselled or moved their Parishioners, rather to pray in a tongue not known, then in English, or to put their trust in any prescribed number of prayers, as in saying over a number of beads or other like.

Item, Whether they have read the Kings Majesties Injunctions, every quarter of the year, the first holy day of the same quarter.

Item, Whether the Parsons Vicars, Curates and other Priests, being under the degree of a Bachelar of Divinity, have of their own the new Testament, both in Latine and in English, and the paraphrase of Erasmus upon the same.

Item, Whether within every Church, he that Ministreth hath read or cause to be read, the Epistle and Gospel in English, and not in Latine, either in the Pulpit or some other meet place, so as the people may hear the same.

Item,

Item, Whether every Sunday and holy day at Matines, they have read or cause to be read, plainly and distinctly in the said place,, one Chapter of the new Testament in English, immediatly after the Lessons, and at Evensong after Magnificat, one Chapter of the old testament.

Item, Whether they have not at Matins, omitted three lessons, when it, should have been read in the Church, and at Evensong the Respons with all the Memories

Item, Whether they have declared to their parishioners, that Saint Marks day, and the evens of the abrogate holy dayes should not be fasted.

Item, Whether they have the Procession book in English and have said or song the said Litany in any other place, but upon their knees in the middest of their Church, and whether they use any other procession, or omit the said Litany at any time, or say it or sing it in such sort as the people cannot understand the same.

Item, Whether they have put out of their Church-books this word Papa and the name and service of Thomas Bequet, and prayers having rubrics, containing pardons or indulgences, and all other superstitious legends and prayers.

Item, Whether they bid not the beades according to the order appointed by the Kings Majesty.

Item, Whether they have opened and declared unto you the true use of Ceremonies, (that is to say) that they be no workers nor workes of salvation, but onely outward signes and tokens, to put us in remembrance of things of higher perfection.

Item, Whether they have taught and declared to their parishioners, that they may with a safe and quiet conscience in the time of Harvest, labour upon the holy and festival dayes, and if superstitiously they abstain from working upon those dayes, that then they do grievously offend and displease God.

Item, Whether they have admitted any persons to the Communion, being openly known to be out of charity with their neighbours.

Item, Whether the Deanes, Archdeacons, Masters of Hospitals, and Prebendaries have preached by themselves personally, twice every year at the least.

Item, whether they have provided, and have a strong Chest for the poor mens Box, and set and fastned the same, neer to the high altar.

Item, Whether they have diligently called upon, exhorted and moved their parishioners, and specially when they make their Testaments, to give to the said poor mens Box, and to bestow that upon the poor Chest, which they were wont to bestow upon Pardons, Pilgrimages, Trentalles, Masses satisfactory, decking of Images, offering of Candles, giving to Friers, and upon other like blinde devotions.

Item

Item, Whether they have denied to visit the sick, or bury the dead, being brought to the Church.

Item, Whether they have bought their benefices, or come to them by fraud or deceit.

Item, Whether they have every Sonday, when the people be most gathered, read one of the Homilies, in order as they stand in the book, set forth by the Kings Majesty.

Item, Whether they do not omit prime and houres, when they have any Sermon or Homily.

Item, Whether they have said or sung any Masse, in any Oratory, Chappel, or any mans house, not being hallowed.

Item, Whether they have given open monition to their Parishoners, that they should not wear beads, nor pray upon them.

Item, Whether they have moved their Parishoners, lying upon their deathbeds, or at any other time, to bestow any part of their substance, upon Trentals, Masses Satisfactory or any such blinde devotions.

Item, Whether they take any Trentals or other Masses Satisfactory to say or sing for the quick or the dead.

Item, Whether they have given open monition to their parishioners, to detect and present to their Ordinary all adulterers and fornicators, and such men as have two wives living, and such women as haue two husbands living within their parishes.

Item, Whether they haue not monished their Parishoners openly, that they should not sell, giue nor otherwise alienate any of their Churche goods.

Item, Whether they or any of them do keep more benefices, and other Ecclesiastical promotions then they ought to do, not having sufficient licence and dispensations thereunto, and how many they be, and their names.

Item, Whether they minister the Communion any otherwise then only after such form and manner, as is set forth by the Kings Majesty, in the book of the Communion.

Item, Whether they hallowed and delivered to the people any Candles upon Candlemas-day, and Ashes upon Ashe-Wednesday, or any Palms upon Palm Sunday last past.

Item, Whether they had upon Good-Friday last past, the Sepulchres with their lights, having the Sacrament therein.

Item, Whether they upon Easter-Even last past, hallowed the Font, Fire, or Paschal, or had any Paschal set up, or burning in their Churches.

Item, Whether your Parsons and Vicars have admitted any Curates to serve their Cures which were not first examined and allowed, either by my Lord of Canterbury, Master Arch-Deacon or their officers.

Item, Whether you know any person within your parish, or else where, that

is a letter of the word of God to be read in English, or sincerely preached, or of the execution of the Kings Majesties Injunctions, or other his Majesties proceedings in matters of religion.

Item, Whether every parish have provided a Chest with two locks and keyes for the book of Wedding, Christning and Burying.

Item, Whether in the time of the Letany, or any other Common prayer, in the time of the Sermon or Homily, and when the Priest readeth the Scripture to the parishioners, any person have departed out of the Church, without a just and necessary cause.

Item, Whether any bells have been knowled or rung at the time of the premisses.

Item, Whether any person hath abused the Ceremonies, as in casting holy water upon his bed, or bearing about him holy bread, St. Johns Gospel, ringing of holy bells, or keeping of private holy dayes, as Taylors, Bakers, Brewers, Smithes, Shoomakers, and such other.

Item, Whether the money coming and rising of any cattle, or other movable stocks of the Church, and mony given or bequethed, to the finding of Torches lights, tapers, or lamps, (not paid out of any lands) have not been employed to the poor mens Chest.

Item, Who hath the said stocks and money in their hands, and what be their names.

Item, Whether any undiscreet persons do uncharitably contemn, and abuse Priests, and Ministers of the Church.

Item, Whether they that understand not the Latine, do pray upon any Primer but the English Primer, set forth by the Kings Majesties authority, and whether they that understand Latine, do use any other then the Latine Primer, set forth by like authority.

Item, Whether there be any other Grammar, taught in any other school within this Diocesse then that which is set forth by the Kings Majesty.

Item, Whether any person keep their Church holy day, and the dedication day, any otherwise or at any other time, then is appointed by the Kings Majesty.

Item, Whether the service in the Church, be done at due and convenient houres.

Item, Whether any have used to commune, jangle, and talk in the Church, in the time of the Common prayer, reading of the Homily, Preaching, Reading or declaring of the Scripture.

Item, Whether any have wilfully maintained and defended, any Heresies, Errors or false opinions, contrary to the faith of Christ, and holy Scripture.

Item,

Item, Whether any be common drunkards, ſwearers, or blaſphemers of the name of God.

Item, Whether any have committed adultery, fornication, or inceſt, or be common bauds, and receivers of ſuch evil perſons, or behemently ſuſpected of any of the premiſes.

Item, Whether any be brawlers, ſlanderers, chiders, ſcolders, and ſowers of diſcord, between one perſon and another.

Item, Whether you know any that uſe Charmes, Sorcery, Enchantments, Witchcraft, Southſaying, or any like craft invented by the Devil.

Item, Whether the Churches, Pulpits, and other neceſſaries appertaining to the ſame, be ſufficiently repaired.

Item, Whether you know any, that in contempt of their own Pariſh Church do reſort to any other Church.

Item, Whether any Inholders or Alehouſekeepers, do uſe commonly to ſell meat and drink, in the time of Common prayer, Preaching or Reading of the Homilies, or Scripture.

Item, Whether you know any to be married, within the degrees prohibited by the Laws of God, or that be ſeparated or divorced without a juſt cauſe, allowed by the Law of God, and whether any ſuch have married again.

Item, Whether you know any to have made privie contracts of matrimony, not calling two or more thereunto.

Item, Whether they have married ſolemnly, the banes not firſt lawfully asked.

Item, Whether you know any Executors, or Adminiſtrators of dead mens goods, which do not duely beſtow ſuch of the ſaid goods, as were given and bequeathed, or appointed to be diſtributed among the poor people, repairing of high wayes, finding of poor Scholars, or marrying of poor Maids, or ſuch other like charitable deeds.

Item, Whether any do contemn married Prieſts, and for that they be married, will not receive the Communion, or other Sacraments at their hands.

Item, Whether you know any that keep in their houſes undefaced, any abuſed or feigned Images, any Tables, Pictures, Paintings, or other monuments of feigned miracles, Pilgrimages, Idolatry, or Superſtition.

ARTICLES

to be enquired of
IN THE
VISITATION
OF THE
DIOCES of LONDON,
By the reverend Father in God,
NICOLAS BISHOP of LONDON,

In the fourth year of our Soveraign Lord *King Edward* the 6. by the Grace of God King of *England France* and *Ireland* defender of the faith, and in earth, of the Church of *England* and also of *Ireland*, the supreme head, next and immediatly under our Saviour *CHRIST*.



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St. PAUL.

I Teſtifie therefore before God and before the Lord Jeſus Chriſt, *which ſhall judge the quick and dead, at his appearing in his Kingdom, preach thou the word, be fervent in ſeaſon or out of ſeaſon. Improve, rebuke, exhort, withal long ſuffering and Doctrine.*

2. Tim. 4.

Articles of Visitation by Bishop *Ridley* *Anno* 1550.

Whether your Curates and ministers be of that conversation of living, that worthily they can be reprehended of no man.

Whether your Curates and Ministers do haunt and resort to Taverns or Alesouses, otherwise then for their honest necessity, there to drink and riot or to play at unlawful games.

Whether your Ministers be common brawlers, sowers of discord rather then charity among their parishioners, haukers, hunters, or spending their time idely, or coming to their benefice by Simony.

Whether your Ministers or any other persons have committed adultery, fornication, incest, baudry, or to be vehemently suspected of the same, common drunkards, scolds, or be common swearers and blasphemers of Gods holy name.

Whether your Parsons and Vicars do maintain their houses and Chancels in sufficient reparation: or if their houses be in decay, whether they bestow yearly the fift part of the fruits of the benefice, untill the same be repaired.

Whether your Parsons, and Vicars absent from their benefice, do leave their Cure to an able Minister. And if he may dispend yearly xx. l. or above in this Deanry, or else where, whether he doth distribute every year among his poor parishioners there at the least, the fourty part of the fruits of the same. And likewise spending yearly C. l. Whether he doth finde one scholar, at either of the universities, or some grammar School: and so for every other hundred pound, one Scholar.

Whether every Dean, Archdeacon, and Prebendary, being Priest, doth personally by himself Preach twice every year at the least, either where he is intitled, or where he hath jurisdiction, or in some place united or appropriate to the same.

Whether your Minister having licence thereunto, doth use to preach, or not licenced, doth diligently procure other to preach, that are licenced: or whether he refuseth those, offering themselves that are licenced, or absenteth himself, or causeth other to be away from the Sermon, or else admitteth any to preach that are not licenced.

Whether

Whether any by preaching, writing, word or deed, hath or doth maintain the usurped power of the Bishop of Rome.

Whether any be a letter of the word of God to be preached or read in the English tongue.

Whether any do preach, declare, or speak, any thing in derogation of the book of Common prayer, or any thing therein contained, or any part thereof.

Whether any do preach and defend, that private persons may make insurrections, stir sedition, or compel men to give them their goods.

Whether the Curate doth admit any to the Communion before he be confirmed, or any that ken not the Pater Noster, the articles of the faith and ten Commandments in English,

Whether Curates do Minister the Communion for mony, or use to have trentals of Communions.

Whether any of the Anabaptists sect, or other use notoriously any unlawful or private conventicles, wherein they do use Doctrine, or administration of Sacraments, separating themselves from the rest of the parish.

Whether there be any that privately in their private house have their Masses contrary to the form and order of the book of Communion.

Whether any minister doth refuse to use the Common prayers, or minister Sacraments in that order and form, as is set forth in the book of Common prayer.

Whether baptisme be ministred (out of necessity) in any other time then on the Sunday or holy day, or in an other tongue then english.

Whether any speaketh against baptisme of Infants.

Whether any be married within degrees prohibited by Gods law, or separate without cause lawful, or is married without banes thrice first asked 3. several holy dayes or Sundayes openly in the Church at service time.

Whether any curate doth marry them of other parishes, without that curates licence and certificate from him of the banes thrice solemnly asked.

Whether any saith, that the wickedesse of the Minister taketh away the effect of Christs Sacraments.

Whether any saith that Christian men cannot be allowed to repentance, if they sin voluntarily after baptisme.

Whether your Curates be ready to Minister the Sacraments, visit the sick, and bury the dead, being brought to the Church.

Whether any minister useth wilfully and obstinately any other Right, Ceremony, Order, Form, or manner of Communion, Mattens, or Evensong, Ministration of Sacraments or open prayers then is set forth in the Book of Common prayer.

Whether

Whether your Curate, once in ſix weeks at the leaſt, upon ſome Sunday or holy day, before Even-ſong, do openly in the Church inſtruct and examine children not confirmed, in ſome part of the Catechiſme, and whether Parents and Maſters do ſend them thither upon warning given by the Miniſter.

Whether any uſeth to keep abrogate holy dayes or private holy dayes, as bakers, ſhoomakers, brewers, ſmiths, and ſuch other.

Whether any uſeth to hallow water, bread, ſalt, bells, or candles upon Candlemas day, aſhes on Aſhwenesday, Palms on Palmſunday, the Font on the Eaſter even, fire on paſchal, or whether there was any ſepulchre on Good-Friday.

Whether the water in the Font be changed every moneth once, and then any other prayers ſaid, then is in the book of Common prayer appointed.

Whether there be any images in your Church, Tabernacles, Shrines, or covering of Shrines, candles or trindels of wax, or feigned Miracles in your Churches or private houſes.

Whether your Church be kept in due and lawful reparation, and whether there be a comly pulpit ſet up in the ſame: and likewiſe a coffer for almes for the poor, called the poor mans box or cheſt.

Whether any legacies given to the poor, amending high wayes, or marrying poor maides, be undiſtributed, and by whom.

God ſave the King.

ARTICLES

agreed upon by the

BISHOPS

and other Learned and Godly men,
In the Laſt

CONVOCATION at LONDON,

In the year of our Lord 1552. to root out the diſcord of Opinions, and eſtabliſh the Agreement of true Religion.

Publiſhed by the Kings Majeſties Authority 1553.



Imprinted at LONDON by *John Day*.

ARTICLES

agreed upon in the CONVOCATION

and published by the

KINGS MAJESTY

Of Faith in the holy Trinity.

THere is but one living and true God, and he is everlasting, without body, parts, or passions; of infinite power, wisdom and goodnesse, the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power and eternity; the Father, the Son and the holy Ghost.

That the word or Son of God was made very man.

The Son, which is the word of the Father took mans nature in the wombe of the blessed Virgin Mary of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joyned together into one person, never to be divided, whereof is one Christ, very God and very man, who truely suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice for all sin of man both original and actual.

Of the going down of Christ into hell.

As Christ died and was buried for us, so also it is to be believed, that he went down into hell, for the body lay in the Sepulchre until the Resurrection, but his Ghost departing from him was with the Ghosts that were in prison or in Hell and did preach to the same as the place of St. Peter doth testifie.

The Resurrection of Christ.

Christ did truely rise again from death and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into Heaven, and there sitteth, untill he return to judge men at the last day.

The *Doctrine* of holy Scripture is sufficient to salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is neither read therein, nor may be proved thereby, although it be some time received of the Faithful as godly and profitable for an order and comlinesse, yet no man ought to be constrained to believe it as an Article of Faith or reputed requisite to the necessity of salvation.

The old Testament is not to be refused.

The old Testament is not to be put away as though it were contrary to the New, but to be kept still, for both in the Old and new Testaments everlasting life is offered to mankinde by Christ, who is the onely Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old fathers did look onely for transitory promises.

The three Creeds.

The three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles Creed ought thoroughly to be received: for they may be proved by most certain warrants of holy Scripture.

Of Original or Birth-sin.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk, which also the Anabaptists do now adayes renew, but it is the fault and corruption of the nature of every man, that naturally is ingendred of the off-spring of Adam, whereby man is very far gone from his former righteousnes which he had at his creation, and is of his own nature given to evil; so that the flesh desireth alwayes contrary to the spirit, and therefore in every person born into

into this world, it deserveth Gods wrath and damnation, and this infection of nature doth remain, yea in them that are baptized, whereby the lust of the flesh, called in Greek φρόνημα σαρκὸς which some do expound the wisdom, some the sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized. yet the Apostle doth confesse, that concupiscence and lust hath of it self the nature of sin.

Of Free-will.

WE have no power to do good works pleasant and acceptable to God without the grace of God by Christ preventing us, that we may have a good will and working in us when we have that will.

Of Grace.

THe Grace of Christ or the holy Ghost by him given doth take away the stony heart and giveth an heart of flesh and although those that have no will to good things he maketh them to will, and those that would evil things he maketh them not to will the same: yet nevertheless he enforceth not the will: and therefore no man when he sinneth can excuse himself as not worthy to be blamed, or condemned by alledging that he sinned unwillingly or by compulsion.

Of the Justification of Man.

JUstification by onely Faith in Jesus Christ is that sense as it is declared in the Homily of Justification is a most certain and wholsome Doctrine for Christian men,

Works before Justification.

WOrks done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither do they make men meet to receive grace, (or as the School-authors say) deserve grace of congruity: but because they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

Works of Supererogation.

VOluntary works besides, over and above Gods commandments, which they call works of supererogation cannot be taught without arrogancy and in-

iquity

iniquity. For by them men do declare that they do not onely render to God as much as they are bound to do, but that they do more for his sake then of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded you, say, We be unprofitable servants.

No man is without sin but Christ alone.

Christ in the truth of our nature was made like unto us in all things (sin onely except) from which he was clearly void, both in his flesh and in his Spirit. He came to be the Lamb without spot, who by sacrifice of himself made once for ever, should take away the sins of the world: and sin (as S. John saith) was not in him. But the rest (yea, although we be baptized, and born again in Christ) yet we offend in many things, and if we say we have no sin, we deceive our selves, and the truth is not in us.

Of sin against the holy Ghost.

Every deadly sin willingly committed after Baptisme is not sin against the holy Ghost, and unpardonable. Wherefore the place for penitents is not to be denied to such as fall into sin after Baptisme. After we have received the holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God (we may) arise again and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the place for penitents to such as truely repent and amend their lives.

Blasphemy against the holy Ghost.

Blasphemy against the holy ghost, is, when a man of malice and stubbornes of minde doth rail upon the truth of Gods word manifestly perceived, and being enemy thereunto persecuteth that same, and because such be guilty of Gods curse, they intangle themselves with a most grievous and hainous crime: whereupon this kinde of sin is called and affirmed of the Lord unpardonable.

Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his own judgement, secret to us, to deliver from curse and damnation those whom he hath chosen out of mankinde, and to bring them to everlasting salvation by Christ,

as

as vessels made to honour, Wherepon such as have so excellent a benefit of God given unto them, be called accoꝛding to Gods purpose by his Spirit woꝛking in due season: they thꝛough gꝛace obey the calling: they be justified freely, they be made sons by adoption: they be made like the Image of Gods only begotten Son Jesu Chꝛist: they walk religiously in good woꝛks, and at length by Gods mercy they attain to everlasting felicity.

As the godly consideration of Pꝛedestination and our Election in Chꝛist is full of sweet, pleasant and unspeakable comfoꝛt to godly persons, and such as feel in themselves the woꝛking of the Spirit of Chꝛist moꝛtifying the woꝛks of the flesh, and their earthly members, and dꝛawing up their minde to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed thꝛough Chꝛist, as because it doth feꝛvently kindle their love towards God: So foꝛ curious and carnal persons, lacking the Spirit of Chꝛist, to have continually befoꝛe their eyes the sentence of Gods pꝛedestination, is a most daungerous downfal, whereby the Devil may thꝛust them either into desperation, oꝛ into wꝛetchlesnesse of most unclean living, no less perillous then desperation.

Furthermoꝛe, although the decrees of Pꝛedestination are unknown unto us, yet we must receive Gods pꝛomises in such wise as they be generally set foꝛth to us in holy Scripture: and in our doings that will of God is to be followed, which we have expꝛessly declared unto us in the Woꝛd of God.

We must trust to obtain eternal Salvation onely by the Name of Christ.

They also are to be had accursed and abhoꝛred that pꝛesume to say that every man shall be saved by the law oꝛ sect which he pꝛofesseth, so that he be diligent to fꝛame his life accoꝛding to that law, and the light of nature. Foꝛ holy Scripture doth set out unto us onely the name of Jesu Chꝛist whereby men must be saved.

All men are bound to keep the Moral Commandments of the Law.

The Law which was given of God by Moses although it binde not Chꝛistian men as concerning the Ceremonies and Rites of the same, neither is it required that the civil pꝛecepts and oꝛdeꝛs of it should of necessity be received in any Common-Weale, yet no man be he never so pefect a Chꝛistian is exempt and loose fꝛom the obedience of those Commandements which are called Moꝛal, wheꝛefoꝛe they are not to be heaꝛkned unto, who affiꝛm that holy Scripture

Scripture is given only to the weak, and do boaſt themſelves continually of the ſpirit, of whom they ſay they have learned ſuch things as they teach, although the ſame be moſt evidently repugnant to the holy Scripture.

Of the Church.

The viſible Church of Chriſt is a congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duely miniſtred according to Chriſts ordinance, in all thoſe things that of neceſsity are requiſite to the ſame.

As the Church of Jeruſalem, of Alexandria, and of Antioch hath erred: So alſo the Church of Rome hath erred, not onely in their living, but alſo in matters of faith.

Of the authority of the Church.

It is not lawful for the Church to ordain any thing that is contrary to Gods word written, neither may it ſo expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witneſſe and a keeper of holy Writ, yet as it ought not to decree any thing againſt the ſame, ſo beſide the ſame ought it not to enforce any thing to be believed for neceſsity of ſalvation.

Of the Authority of general Councils.

Generall Councils may not be gathered together without the commandment and will of Princes. And when they be gathered (foraſmuch as they be an aſſembly of men, whereof all be not governed with the Spirit and word of God) they may erre and ſometimes have erred, not onely in worldly matters, but alſo in things pertaining unto God. Wherefore things ordained by them as neceſſary to ſalvation, have neither ſtrength nor authority, unleſs it may be declared that they be taken out of holy Scripture.

Of Purgatory.

The Doctrine of Schoole Authors concerning Purgatory, Pardons, worſhipping and adoration, aſwel of Images as of Relicks, and alſo invocation of Saints is a fond thing, vainly feigned, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God.

No

No man may minister in the Congregation except he be called

IT is not lawful for any man to take upon him the office of publick preaching, or ministring the Sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have publick authority given unto them in the Congregation, to call and send Ministers into the Lords vineyard.

Men must speak in the Congregation in such a tongue as the people understandeth.

IT is most seemly and most agreeable to the word of God, that in the Congregation, nothing be openly read or spoke in a tongue unknown to the people, the which thing St. Paul did forbid, except some were present that should declare the same.

Of the Sacraments.

OUr Lord Jesus Christ hath knit together a company of new people, with Sacraments most few in number, most easie to be kept, most excellent in signification, as is baptisme and the Lords Supper.

The Sacraments were not ordained of Christ to be Gazed upon, or to be carried about, but that we should rightly use them. And in such onely, as worthily receive the same; they have a wholsome effect and operation, and yet not that of the work wrought as some men speak, which word as it is strange and unknown to holy Scripture, so it engendreth no godly, but a very superstitious sense; but they that receive the Sacraments unworthily purchase to themselves damnation, as S. Paul saith.

Sacraments ordained by the word of God be not onely badges and tokens of Christian mens profession: but rather they be certain sure witnesses, and effectual signes of grace and Gods good will towards us,, by the which he doth work invisibly in us and doth not onely quicken, but also strengthen and confirm our faith in him.

The wickednesse of the Ministers doth not take away the effectual operation of Gods Ordinances.

ALthough in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word

and Sacraments: yet forasmuch as they do not the same in their own name, but do minister by Christs commission and authority, we may use their ministery both in hearing the Word of God, and in the receiving the Sacraments. Neither is the effect of Gods ordinances taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith and rightly receive the Sacraments ministred unto them, which be effectual, because of Christs institution and promise, although they be ministred by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of such, and that they be accused by those that have knowledge of their offences: and finally being found guilty by just judgement be deposed.

Of Baptisme.

Baptisme is not onely a signe of profession, and mark of difference, whereby Christian men are discerned from others that be not Christned: but it is also a signe and seal of our new birth, whereby as by an instrument, they that receive Baptisme rightly are grafted into the Church: the promises of forgivnesse of sin, and of our adoption to be the sons of God, are visibly signed and sealed: faith is confirmed, and grace increased by vertue of prayer unto God. The custome of the Church to Christen young Children is to be commended, and in anywise to be retained in the Church.

Of the Lords Supper.

The Supper of the Lord is not onely a signe of the love that Christians ought to have among themselves one to another: but rather it is a Sacrament of our redemption by Christs death. Insomuch that to such as rightly, worthily and with faith receive the same, the bread which we break, is a communion of the body of Christ: likewise the Cup of blessing is a Communion of the blood of Christ.

Transubstantiation or the change of the Substance of Bread and wine, into the substance of Christs Body and Blood, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, and hath given occasion to many superstitions

For as much as the truth of mans nature requireth that the body of one and the self same man, cannot be at one time in divers places, but must needs be in some one certain place, therefore the body of Christ cannot be present at one time, in many and divers places: and because as holy Scripture doth teach, Christ was taken up into heaven and there shall continue unto the end of the World: a faithful man ought not either to believe or openly to confesse the real and bodily

presence

presence, as they tearm it, of Christs flesh and blood in the Sacrament of the Lords Supper.

The Sacrament of the Lords Supper was not commanded by Christs ordinance, to be kept carried about, lifted up, nor worshipped.

Of the perfect oblation of Christ made upon the Cross.

The offering of Christ made once for ever, is the perfect redemption, the pacifying of Gods displeasure, and satisfaction for all the sins of the whole world both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or sin, were forged fables, and dangerous deceits.

The state of single life is commanded to no man by the word of God.

Bishops, Priests, and Deacons are not commanded to vow the state of single life without marriage, neither by Gods Law are they compelled to abstain from matrimony

Excommunicate persons are to be avoided.

That person which by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicate, ought to be taken of the whole multitude of the faithful as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath authority thereto.

Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like, for at all times they have been divers, and may be changed according to the diversity of countries, and mens manners, so that nothing be ordained against Gods word. Whosoever through his private judgement, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that other may

fear to do the like) as one that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of weak brethren.

Of Homilies.

The Homilies of late given and set out by the Kings authority be godly and wholsome containing Doctrine to be received of all men, and therefore are to be read to the people, diligently, distinctly, and plainly.

Of the book of Prayers and Ceremonies of the Church of *England*.

The Book which of very late time was given to the Church of England by the Kings authority and the Parliament, containing the manner & form of praying and ministring the Sacraments in the Church of England, likewise also the book of ordering Ministers of the Church, set forth by the foresaid authority are Godly, and in no point repugnant to the wholsome Doctrine of the Gospel, but agreeable thereunto, furthering and beautifying the same not a little and therefore of all faithful members of the Church of England and chiefly of the Ministers of the word, they ought to be received & allowed with all readinesse of minde and thanksgiving and to be commended to the people of God.

Of Civil Magistrates.

The King of England is Supream head in earth next under Christ of the Church of England and Ireland.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Civil Magistrate is ordained and allowed of God, wherefore we must obey him not onely for fear of punishment but also for conscience sake.

The Civil Laws may punish Christian men with death, for heinous and grievous offences,

It is Lawful for Christians, at the commandment of the Magistrate, to wear weapons, and serve in lawful wars.

Christian mens goods are not common.

The riches and goods af Christians are not common, as touching the right, title and possession of the same, as certain Anabaptists do falsly boast. Notwithstanding, every man ought of such things as he possesseth, liberally to give almes to the poor according to his ability.

Christian

Christian men may take an oath.

AS we confesse that vain and rash swearing is forbidden Christian men by our Lord Jesu Christ, and his Apostle James: So we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophets teaching, in justice, judgement and truth.

The Resurrection of the dead is not yet brought to passe.

THe Resurrection of the Dead is not as yet brought to passe: as though it onely belonged to the soul, which by the grace of Christ is raised from the death of sin: but it is to be lookt for at the last day. For then (as Scripture doth most manifestly testifie) to all that be dead, their own bodies, flesh and bone shall be restored: that the whole man may according to his works have either reward or punishment, as he hath lived vertuously or wickedly.

The Souls of them that depart this life do neither dye with the bodies nor sleep idly.

THey which say that the Souls of such as depart hence do sleep being without all sense feeling or perceiving until the day of judgement: or affirm that the souls dye with the bodies, and at the last day shall be raised up with the same, do utterly dissent from the right belief, declared to us in holy Scripture.

Hereticks called *Millenarii*.

THey that go about to renew the Fable of the Hereticks called Millenarii be repugnant to holy Scripture, and cast them selves headlong into a Jewish dotage.

All men shall not be saved at the length.

THey also are worthy of Condemnation, who endeavour at this time to restore the dangerous opinion, that all men be they never so ungodly, shall at length be saved, when they have suffered paines for their sins, a certain time appointed by Gods Justice.

The End of the Articles.

Imprinted by *John Day*, 1553.

ARTICULI

de quibus in

SYNODO LONDINENSI

Anno Dom. M. D. LII.

ad tollendam opinionum dissensionem & consensum veræ religionis firmandum,

INTER

EPISCOPOS

Et alios

Eruditos Viros convenerat, REGIA authoritate in lucem editi.



Excusum LONDINI, apud *Reginaldum Wolfi um*, Regiæ Majestatis in Latinis Typographum.
Anno Dom. M.D. LIII.

De fide in Sacroſanctam Trinitatem.

UNus eſt vivus & verus Deus, æternus, incorporeus, impartibilis, impaſſibilis, immenſæ potentiæ, ſapientiæ, ac bonitatis, creator & conſervator omnium, tum viſibilium tum inviſibilium. Et in unitate hujus divinæ naturæ tres ſunt perſonæ, ejuſdem eſſentiæ, potentiæ, ac æternitatis, Pater, Filius, & Spiritus Sanctus.

Verbum Dei, verum hominem eſſe factum.

FIlius qui eſt verbum patris, in utero beatæ Virginis, ex illius ſubſtantia naturam humanam aſſumpſit, ita ut duæ naturæ, divina & humana, integre atque perfecte in unitate perſonæ fuerint inſeparabiliter conjunctæ, ex quibus eſt unus *Chriſtus*, verus Deus & verus homo, qui vere paſſus eſt, crucifixus, mortuus & ſepultus, ut patrem nobis reconciliaret, eſſetque hoſtia non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

De diſcenſu Chriſti ad Inferos.

QUemadmodum *Chriſtus* pro nobis mortuus eſt & ſepultus, ita eſt etiam credendus ad inferos deſcendiſſe. Nam corpus uſque ad reſurrectionem in ſepulchro jacuit, Spiritus ab illo emiſſus, cum ſpiritibus qui in carcere ſive in inferno detinebantur, fuit, illiſque prædicavit, quemadmodum teſtatur Petri locus.

Reſurrectio Chriſti.

CHriſtus vere à mortuis reſurrexit, ſuumque corpus cum carne, oſſibus, omnibuſque ad integritatem humanæ naturæ pertinentibus, recepit, cum quibus in cœlum aſcendit, ibique reſidet quoad extremo die ad judicandos homines revertatur.

Divinæ Scripturæ doctrina ſufficit ad ſalutem.

SCriptura ſacra continet omnia quæ ſunt ad ſalutem neceſſaria, ita ut quicquid in ea nec legitur neque inde probari poteſt, licet interdum à fidelibus, ut pium & conducibile ad ordinem & decorum admittatur, attamen à

quoquam

quoquam non exigendum est ut tanquam articulus fidei credatur, & ad salutis necessitatem requiri putetur.

Vetus Testamentum non est rejiciendum

TEstamentum Vetus, quasi Novo contrarium sit, non est repudiandum, sed retinendum, quandoquidem tam in veteri quàm in novo per *Christum* qui unicus est mediator Dei & hominum, Deus & homo, æterna vita humano generi est proposita. Quare non sunt audiendi, qui veteres tantum in promissiones temporarias speravisse confingunt.

Symbola tria.

Symbola tria, Nicenum, Athanasii, & quod vulgo Apostolicum appellatur, omnino recipienda sunt. Nam firmissimis divinarum scripturarum testimoniis probari possunt.

Peccatum Originale.

PEccatum originis non est (ut fabulantur Pelagiani, & hodie Anabaptistæ repetunt) in imitatione Adami situm, sed est vitium & depravatio naturæ cujuslibet hominis ex Adamo naturaliter propagati: qua fit ut ab originali justitia quam longissime distet, ad malum sua natura propendeat, & caro semper adversus spiritum concupiscat: unde in unoquoque nascentium, iram Dei atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio, qua fit ut affectus carnis, græcè Φρόνημα σαρκὸς, quod alii sapientiam, alii sensum, alii affectum, alii studium vocant, legi Dei non subjicitur. Et quanquam renatis & credentibus nulla propter *Christum* est condemnatio, peccati tamen in sese rationem habere concupiscentiam fatetur Apostolus.

De libero arbitrio.

Absque gratia Dei, quæ per Christum est, nos præveniente ut velimus, & cooperante dum volumus, ad pietatis opera facienda, quæ Deo grata sint & accepta, nihil valemus.

De gratia.

GRatia Christi, seu spiritus sanctus qui per eundem datur, cor lapideum aufert, & dat cor carneum, Atque licet ex nolentibus quæ recta sunt, volentes

lentes faciat, & ex volentibus prava, nolentes reddat, voluntati nihilominus violentiam nullam infert. Et nemo hac de causa, cum peccaverit, seipsum excusare potest, quasi nolens aut coactus peccaverit, ut eam ob causam accusari non mereatur aut damnari.

De Hominis justificatione.

JUstificatio ex sola fide *Jesu Christi*, eo sensu quo in Homilia de justificatione explicatur, est certissima & saluberrima Christianorum doctrina.

Opera ante justificationem.

OPera quæ fiunt ante gratiam Christi, & Spiritus ejus afflatum, cum ex fide Jesu Christi non prodeant, minime Deo grata sunt. Neque gratiam (ut multi vocant) de congruo, merentur: Imo cum non sint facta ut Deus illa fieri voluit & præcepit, peccati rationem habere non dubitamus.

Opera Supererogationis.

OPera quæ Supererogationis appellant, non possunt sine arrogantia & impietate prædicari, nam illis declarant homines non tantum se Deo reddere quæ tenentur, sed plus in ejus gratiam facere quàm deberent: cum aperte Christus dicat, *Cum feceritis omnia quæcunque præcepta sunt vobis, dicite: Servi inutiles sumus.*

Nemo præter Christum est sine peccato.

CHristus in nostræ naturæ veritate, per omnia similis factus est nobis, excepto peccato, à quo prorsus erat immunis, tum in carne tum in spiritu. Venit ut agnus absque macula esset, qui mundi peccata per immolationem sui semel factam tolleret: & peccatum (ut inquit Ioannes) in eo non erat. Sed nos reliqui etiam baptizati, & in Christo regenerati, in multis tamen offendimus omnes, & si dixerimus quia peccatum non habemus, nos ipsos seducimus, & veritas in nobis non est.

De peccato in Spiritum sanctum.

NOn omne peccatum mortale post baptismum voluntarie perpetratum, est peccatum in spiritum sanctum & irremissibile: proinde lapsis à bap-

tiſmo in peccata, locus pœnitentiæ non eſt negandus. Poſt acceptum ſpiritum ſanctum poſſumus à gratia data recedere atque peccare, denuoque per gratiam Dei reſurgere ac reſipiſcere. Ideoque illi damnandi ſunt, qui ſe quamdiu hic vivant, amplius non poſſe peccare affirmant, aut vere reſipiſcentibus pœnitentiæ locum denegant.

Blaſphemia in Spiritum Sanctum.

BLaſphemia in Spiritum Sanctum, eſt cum quis verborum Dei manifeſtè perceptam veritatem, ex malitia & obfirmatione animi, convitiis inſectatur, & hoſtiliter inſequitur. Atque hujuſmodi, quia maledicto ſunt obnoxii, graviſſimo ſeſe adſtringunt ſceleri. Unde peccati hoc genus Irremiſſibile à Domino appellatur, & affirmatur.

De Prædeſtinatione & Electione.

PRædeſtinatio ad vitam eſt æternum Dei propoſitum, quo ante jacta mundi fundamenta ſuo conſilio, nobis quidem occulto, conſtanter decrevit eos quos elegit ex hominum genere, à maledicto & exitio liberare, atque ut vaſa in honorem efficta, per Chriſtum ad æternam ſalutem adducere: unde qui tam præclaro Dei beneficio ſunt donati, illi, ſpiritu ejus opportuno tempore operante, ſecundum propoſitum ejus vocantur, vocationi per gratiam parent, Juſtificantur gratis, adoptantur in filios, unigeniti Ieſu Chriſti imagini efficiuntur conformes, in bonis operibus ſancte ambulant, & demum ex Dei miſericordia pertingunt ad ſempiternam felicitatem.

Quemadmodum prædeſtinationis & electionis noſtræ in Chriſto pia conſideratio, dulcis, ſuavis, & ineffabilis conſolationis plena eſt vere piis, & his qui ſentiunt in ſe vim ſpiritus Chriſti, facta carnis, & membra quæ adhuc ſunt ſuper terram mortificantem, animumque ad cœleſtia & ſuperna rapientem, tum quia fidem noſtram de æterna ſalute conſequeuda per Chriſtum, plurimum ſtabilit atque confirmat, tum quia amorem noſtrum in Deum vehementer accendit: Ita hominibus curioſis, carnalibus, & ſpiritu Chriſti deſtitutis, ob oculos perpetuo verſari prædeſtinationis Dei ſententiam, perniciosiſſimum eſt præcipitium, unde illos diabolus pertrudit vel in deſperationem, vel in æque pernicioſam impuriſſimæ vitæ ſecuritatem. Deinde licet prædeſtinationis decreta ſunt nobis ignota, promiſſiones tamen divinas ſic amplecti oportet, ut nobis in ſacris literis generaliter propoſitæ ſunt: & Dei voluntas in noſtris actionibus ea ſequeuda eſt, quam in verbo Dei habemus diſerte revelatam.

Tantum

Tantum in nomine Chriſti ſperanda eſt æterna ſalus.

SUnt & illi anathematizandi qui dicere audent, unumquemque in lege aut ſecta quam profitetur eſſe ſervandum, modò juxta illam & lumen naturæ accurate vixerit: cum ſacræ literæ tantum Jeſu Chriſti nomen prædicent in quo ſalvos fieri homines oporteat.

Omnes obligantur ad Moralia legis præcepta ſervanda.

LEx à Deo data per Moſen, licet quò ad Cæremonias & ritus Chriſtianos non aſtringat, neque civilia ejus præcepta in aliqua Repub. neceſſario recipi debeant, nihilominus ab obedientia mandatorum quæ Moralia vocantur, nullus quantumvis Chriſtianus eſt ſolutus: quare illi non ſunt audiendi, qui ſacras literas tantum infirmis datas eſſe perhibent, & ſpiritum perpetuò jactant, à quo ſibi quæ prædicant ſuggeri aſſerunt, quanquam cum Sacris literis apertiſſime pugnent.

De Eccleſiâ.

ECcleſia Chriſti viſibilis eſt cœtus fidelium, in quo verbum Dei purum prædicatur, & Sacramenta quoad ea quæ neceſſario exiguntur, juxta Chriſti inſtitutum recte adminiſtrantur.

Sicut erravit Eccleſia Hieroſolymitana, Alexandrina, & Antiochena, ita & erravit Eccleſia Romana, non ſolum quoad agenda & cæremoniarum ritus, verum in his etiam quæ credenda ſunt.

De Eccleſiæ authoritate.

ECcleſiæ non licet quicquam inſtituere, quod verbo Dei Scripto adverſetur: neque unum Scripturæ locum ſic exponere poteſt, ut alteri contradicat: quare licet Eccleſia ſit divinorum librorum teſtis & conſervatrix, attamen ut adverſus eos nihil decernere, ita præter illos nihil credendum de neceſſitate ſalutis debet obtrudere.

De authoritate Conciliorum Generalium.

GEneralia Concilia ſine juſſu & voluntate Principum congregari non poſſunt: & ubi convenerint, quia ex hominibus conſtant qui non omnes ſpiritu & verbis Dei reguntur, & errare poſſunt & interdum errarunt, etiam in his quæ ad normam pietatis pertinent: ideo quæ ab illis

conſtituuntur, ut ad ſalutem neceſſaria, neque robur habent neque authoritatem, niſi oſtendi poſſunt è ſacris literis eſſe deſumpta.

De Purgatorio.

Scholaſticorum doctrina de Purgatorio, de Indulgentiis, de veneratione & adoratione tum Imaginum tum Reliquiarum, nec non de invocatione ſanctorum, res eſt futilis, inaniter conficta, & nullis Scripturarum teſtimoniis innititur, imo verbo Dei pernicioſe contradicit.

Nemo in Eccleſia miniſtret niſi vocatus.

NOn licet cuiquam ſumere ſibi munus publice prædicandi, aut adminiſtrandi Sacramenta in Eccleſia niſi prius fuerit ad hæc obeunda legitime vocatus & miſſus. Atque illos legitime vocatos & miſſos exiſtimare debemus, qui per homines, quibus poteſtas vocandi miniſtros atque mittendi in vineam Domini publice conceſſa eſt in Eccleſia, cooptati fuerint & aſciti in hoc opus.

Agendum eſt in Eccleſia lingua quæ ſit populo nota.

DEcentiſſimum eſt & verbo Dei maxime congruit, ut nihil in Eccleſia publice legatur aut recitetur lingua populo ignota, idque Paulus fieri vetuit, niſi adeſſet qui interpretaretur.

De Sacramentis.

DOminus noſter Ieſus Chriſtus Sacramentis numero pauciſſimis, obſervatu facillimis, ſignificatione præſtantiſsimis, ſocietatem novi populi colligavit, ſicuti eſt Baptiſmus & Cœna Domini.

Sacramenta non inſtituta ſunt à Chriſto ut ſpectarentur aut circumferrentur, ſed ut rite illis uteremur: & in his duntaxat qui digne percipiunt, ſalutarem habent effectum, idque non ex opere (ut quidam loquuntur) operato; quæ vox ut peregrina eſt & ſacris literis ignota, ſic parit ſenſum minime pium, ſed admodum ſuperſtitioſum: qui vero indigne percipiunt damnationem (ut inquit Paulus) ſibi ipſis acquirunt.

Sacramenta per verbum Dei inſtituta, non tantum ſunt notæ profeſsionis Chriſtianorum, ſed certa quædam potius teſtimonia & efficacia ſigna gratiæ atque bonæ in nos voluntatis Dei, per quæ inviſibiliter ipſe in nobis operatur, noſtramque fidem in ſe non ſolum excitat, verum etiam confirmat.

Mini-

Miniſtrorum malitia, non tollit efficaciam inſtitutionum divinarum

QUamvis in Eccleſia viſibili, bonis mali ſint ſemper admixti, atque interdum miniſterio verbi & Sacramentorum adminiſtrationi præſint, tamen cum non ſuo ſed Chriſti nomine agant, ejuſque mandato & authoritate miniſtrent, illorum miniſterio uti licet, cum in verbo Dei audiendo, tum in Sacramentis percipiendis: neque per illorum malitiam effectus inſtitutorum Chriſti tollitur, aut gratia donorum Dei minuitur quoad eos, qui fide & rite ſibi oblata percipiunt, quæ propter inſtitutionem Chriſti & promiſsionem efficacia ſunt, licet per malos adminiſtrentur. Ad Eccleſiæ tamen diſciplinam pertinet, ut in eos inquiratur accuſenturque ab iis, qui eorum flagitia noverint, atque tandem juſto convicti judicio, deponantur.

De Baptiſmo.

BAptiſmus, non eſt tantum ſignum profeſſionis ac diſcriminis nota, qua Chriſtiani à non Chriſtianis diſcernuntur, ſed etiam eſt ſignum regenerationis, per quod tanquam per inſtrumentum recte Baptiſmum ſuſcipientes, Eccleſiæ inſeruntur, promiſſiones de remiſſione peccatorum atque adoptione noſtra in filios Dei per Spiritum Sanctum viſibiliter obſignantur, fides confirmatur, & vi divinæ invocationis, gratia augetur. Mos Eccleſiæ baptizandi parvulos & laudandus & omnino in Eccleſia retinendus.

De Cœna Domini.

CŒna Domini non eſt tantum ſignum mutuæ benevolentiæ Chriſtianorum inter ſeſe, verum potius eſt Sacramentum noſtræ per mortem Chriſti redemptionis. Atque adeò rite, digne & cum fide ſumentibus, panis quem frangimus eſt communicatio corporis Chriſti: Similiter poculum benedictionis, eſt communicatio ſanguinis Chriſti.

Panis & vini tranſubſtantiatio in Euchariſtia, ex ſacris literis probari non poteſt, ſed apertis Scripturæ verbis adverſatur & multarum ſuperſtitionum dedit occaſionem.

Quum naturæ humanæ veritas requirat, ut unius ejuſdemque hominis corpus in multis locis ſimul eſſe non poſſet, ſed in uno aliquo & definito loco eſſe oporteat, idcirco Chriſti corpus, in multis & diverſis locis, eodem tempore, præſens eſſe non poteſt. Et quoniam, ut tradunt Sacræ literæ,

Chriſtus

Chriſtus in Cœlum fuit ſublatus, & ibi uſque ad finem ſeculi eſt permanſurus, non debet quiſquam fidelium carnis ejus & ſanguinis Realem & Corporalem (ut loquuntur) præſentiam in Euchariſtia vel credere vel profiteri.

Sacramentum Euchariſtiæ ex inſtitutione Chriſti non ſervabatur, circumferebatur, elevabatur, nec adorabatur.

De unica Chriſti oblatione in cruce perfecta.

OBlatio Chriſti ſemel facta, perfecta eſt redemptio, propitiatio & ſatisfactio pro omnibus peccatis totius mundi, tam originalibus quàm actualibus: neque præter illam unicam eſt ulla alia pro peccatis expiatio. Unde Miſſarum ſacrificia, quibus vulgo dicebatur, Sacerdotem offerre Chriſtum in remiſsionem pœnæ aut culpæ pro vivis & defunctis, figmenta ſunt, & pernicioſæ impoſturæ

Cœlibatus ex verbo Dei præcipitur nemini.

EPiſcopis, Preſbyteris & Diaconis non eſt mandatum ut cœlibatum voveant: neque jure divino coguntur matrimonio abſtinere.

Excommunicati vitandi ſunt.

QUi per publicam Eccleſiæ denunciationem rite ab unitate Eccleſiæ præciſus eſt & excommunicatus, is ab univerſa fidelium multitudine, donec per pœnitentiam publice reconciliatus fuerit arbitrio Iudicis competentis, habendus eſt tanquam Ethnicus & Publicanus.

Traditiones Eccleſiaſticæ.

TRaditiones atque cæremoniæ eaſdem non omnino neceſſarium eſt eſſe ubique, aut prorſus conſimiles, nam & variæ ſemper fuerunt & mutari poſſunt pro Regionum & morum diverſitate, modo nihil contra Dei verbum inſtituatur.

Traditiones & cæremonias Eccleſiaſticas, quæ cum verbo Dei non pugnant, & ſunt authoritate publica inſtitutæ atque probatæ, quiſquis privato conſilio volens & data opera publice violaverit, is, ut qui peccat in publicum ordinem Eccleſiæ, quique lædit authoritatem Magiſtratus, & qui infirmorum fratrum conſcientias vulnerat, publice, ut cæteri timeant, arguendus eſt.

Homi-

Homiliæ.

HOmiliæ nuper Eccleſiæ Anglicanæ per injunctiones Regias traditæ atq; commendatæ, piæ ſunt atque ſalutares, doctrinamque, ab omnibus amplectendam continent: quare populo diligenter, expedite clareque recitandæ ſunt.

De libro Precationum & cæremoniarum Eccleſiæ Anglicanæ.

LIber qui nuperrime authoritate Regis & Parliamenti Eccleſiæ Anglicanæ traditus eſt, continens modum & formam orandi, & ſacramenta adminiſtrandi in Eccleſia Anglicana: Similiter & libellus eadem authoritate editus De ordinatione Miniſtrorum Eccleſiæ, quoad doctrinæ veritatem, pii ſunt, & ſalutari doctrinæ Evangelii in nullo repugnant ſed congruunt, & eandem non parum promovent & illuſtrant, atque ideo ab omnibus Eccleſiæ Anglicanæ fidelibus membris, & maxime à miniſtris verbi cum omni promptitudine animorum & gratiarum actione recipiendi, approbandi, & populo Dei commendandi ſunt.

De Civilibus Magiſtratibus.

REx Angliæ eſt ſupremum caput in terris poſt Chriſtum Eccleſiæ Anglicanæ & Hibernicæ.

Romanus Pontifex nullam habet juriſdictionem in hoc Regno Angliæ.

Magiſtratus civilis eſt à Deo ordinatus atque probatus, quamobrem illi non ſolum propter iram, ſed etiam propter conſcientiam, obediendum eſt.

Leges civiles poſſunt Chriſtianos propter capitalia & gravia crimina morte punire.

Chriſtianis licet ex mandato Magiſtratus arma portare & juſta bella adminiſtrare.

Chriſtianorum bona non ſunt Communia.

FAcultates & bona Chriſtianorum non ſunt communia, quoad jus & poſſeſſionem, ut quidam Anabaptiſtæ falſò jactant, debet tamen quiſque de his quæ poſsidet, pro facultatum ratione, pauperibus eleemoſynas benigne diſtribuere.

Licet Chriſtianis jurare.

Quemadmodum juramentum vanum & temerarium à Domino noſtro Ieſu Chriſto & ab Apoſtolo ejus Jacobo, Chriſtianis hominibus interdictum eſſe fatemur

fatemur, ita Christianam religionem minime prohibere censemus, quin jubente Magistratu, in causa fidei & charitatis jurare liceat, modo id fiat juxta Prophetæ doctrinam, in Iustitia, in Judicio & veritate.

Resurrectio mortuorum nondum est facta.

REsurrectio mortuorum non adhuc facta est, quasi tantum ad animum pertineat, qui per Christi gratiam à morte peccatorum excitetur, sed extremo die quoad omnes qui obierunt, expectanda est: tunc enim vita defunctis (ut Scripturæ manifestissime testantur) propria corpora, carnes & ossa restituentur, ut homo integer, prout vel recte vel perdite vixerit, juxta sua opera, sive præmia sive pœnas reportet.

Defunctorum animæ neq; cum corporibus intereunt, neque otiose dormiunt

QUi animas defunctorum prædicant usque ad diem judicii absque omni sensu dormire, aut illas asserunt una cum corporibus mori, & extrema die cum illis excitandas, ab orthodoxa fide, quæ nobis in sacris literis traditur, prorsus dissentiunt.

Millenarii.

QUi *Millenariorum* fabulam revocare conantur, sacris literis adversantur, & in Iudaica deliramenta sese præcipitant.

Non omnes tandem servandi sunt.

HIi quoque damnatione digni sunt, qui conantur hodie pernicioſam opinionem instaurare quod omnes, quantumvis impii, servandi sunt tandem, cum definito tempore à justitia divina pœnas de admissis flagitiis luerunt.

Excusum Londini, apud Reginaldum Wolfium, Regiæ Majestatis in Latinis Typographum. Anno Dom. M.D. LIII.

INJUNCTIONS

Given by the

QUEENS MAJESTY

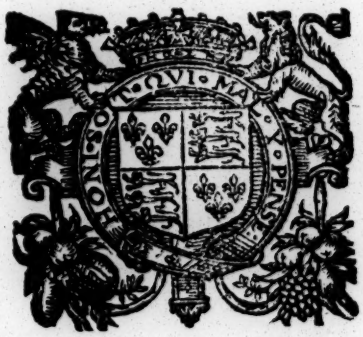
concerning both the Clergy and Laity of this Realm.

Published Anno Dom. 1559.

BEING

The first year of the Raign of our Soveraign Lady Queen

ELIZABETH.



London Printed 1559.

INJUNCTIONS

Given by the

QUEENS MAJESTY,

Aſwell

To the *Clergy*, as to the *Laity* of this Realm.

The QUEENS moſt Royal Majeſty, by the advice of her moſt honourable Councel, intending the advancement of the true honour of Almighty God, the ſuppreſſion of ſuperſtition throughout all her Highneſs Realms and Dominions, and to plant true Religion, to the extirpation of all Hypocriſie, enormities and abuſes, (as to her duty appertaineth) doth miniſter unto her loving Subjects theſe Godly Injunctions hereafter following. All which Injunctions, her Highneſs willeth and commandeth her loving Subjects obediently to receive, and truly to obſerve and keep, every man in their Offices, degrees and ſtates, as they will avoid her Highneſſe diſpleaſure, and the pains of the ſame hereafter expreſſed.

1. THe firſt is, That all Deans, Archdeacons, Parſons, Vicars, and all other Eccleſiaſtical perſons, ſhall faithfully keep and obſerve, and as far as in them may lye, ſhall cauſe to be obſerved and kept of other, All and ſingular Lawes and Statutes made for the reſtoring of the Crown, the antient juriſdiction over the ſtate Eccleſiaſtical, and aboliſhing of all foraigne power, repugnant to the ſame. And furthermore all Eccleſiaſtical perſons having cure of Souls, ſhall to the uttermoſt

Uſurped and forraign authority.

moſt of their wit, knowledge and learning, purely and ſincerely, and without any colour or diſſimulation, declare, manifeſt and open foure times every year at the leaſt, in their Sermons and other Collations, that all uſurped and forraigne power, having no eſtabliſhment nor ground by the law of God, is for moſt juſt cauſes taken away and aboliſhed: and that therefore no manner of obedience and ſubjection within her Highneſſe Realms and Dominions, is due unto any ſuch forraigne power. And that the Queens power within her Realms and Dominions, is the higheſt power under God, to whom all men within the ſame Realms and Dominions by Gods laws owe moſt loyalty and obedience, afore and above all other powers and Potentates in earth.

Images. 2. Beſides this, to the intent that all ſuperſtition and hypocriſie crept into divers mens hearts, may vaniſh away, they ſhall not ſet forth or extol the dignity of any Images, Relicks or Miracles, but declaring the abuſe of the ſame they ſhall teach, that all goodneſs, health, and grace ought to be both aſked and looked for only of God, as of the very author and giver of the ſame, and of none other.

A Sermon every Moneth. 3. Item, That they the Parſons above rehearſed, ſhall preach in their Churches, and every other cure they have, one Sermon every moneth of the year at the leaſt, wherein they ſhall purely and ſincerely declare the word of God, and in the ſame exhort their hearers to the works of faith, as mercy and charity, eſpecially preſcribed and commanded in Scripture, and that the works deviſed by mans fantaſies, beſides Scripture (as wandring of Pilgrimages, ſetting up of Candles, praying upon Beads, or ſuch like ſuperſtition) have not only no promiſe of reward in Scripture for doing of them, but contrariwiſe great threatnings and maledictions of God, for that they be things tending to Idolatry and Superſtition, which of all other offences God Almighty doth moſt deteſt and abhor, for that the ſame diminiſh moſt his honour and glory.

Works of faith.

Works of mans device.

Quarter Sermon or Homily. 4. Item, That they the Parſons above rehearſed, ſhall preach in their own perſons once in every quarter of the year at leaſt one Sermon, being licenced eſpecially thereunto, as is ſpecified hereafter: or elſe ſhall read ſome Homily preſcribed to be uſed by the Queens authority every Sunday at the leaſt, unleſs ſome other Preacher ſufficiently licenced, as hereafter, chance to come to the Pariſh for the ſame purpoſe of Preaching.

The Pater Noſter. 5. Item, That every Holiday through the year, when they have no Sermon, they ſhall immediately after the Goſpel, openly and plainly recite to their Pariſhioners in the Pulpit the Pater Noſter, the

the Creed, and the Ten Commandements in English, to the intent the people may learn the same by heart, exhorting all Parents, and Housholders, to teach their Children and Servants the same, as they are bound by the Law of God and conscience to do. Creed and Ten Commandements.

Also, that they shall provide within three moneths next after this visitation, at the charges of the Parish, one book of the whole Bible of the largest volume in English: and within one twelve moneths next after the said visitation, the Paraphrases of Erasmus also in English upon the gospel, and the same set up in some convenient place within the said Church that they have cure of, whereas the Parishioners may most commodiously resort unto the same, and read the same, out of the time of common Service. The charges of the Paraphrases shall be by the Parson or Propriatory and Parishioners, born by equal portions, and they shall discourage no man from the reading of any part of the Bible either in Latine or in English, but shall rather exhort every person to read the same with great humility and reverence, as the very lively word of God, and the especial food of mans Soul, which all Christian persons are bound to embrace, believe and follow if they look to be saved, whereby they may the better know their duties to God, to their Soveraign Lady the Queen, and their neighbour, ever gently and charitably exhorting them, and in her Majesties name straightly charging and commanding them, that in the reading thereof, no man to reason or contend, but quietly to hear the Reader.

7. Also, the said Ecclesiastical persons shall in no wise at any unlawful time, nor for any other cause then for their honest necessities haunt or resort to any Taverns or Ale-houses. And after their meats they shall not give themselves to drinking or ryot, spending their time idly by day and by night, at Dice, Cards, or Tables-playing, or any other unlawful game, but at all times as they shall have leasure, they shall hear or read somewhat of the holy Scripture, or shall busie themselves with some other honest study or exercise, and that they alwayes do the things which appertain to honesty, and endeavour to profit the Commonwealth, having alwayes in minde that they ought to excell all other in purity of life, and should be examples to the people to live well and christianly. Haunting of Ale houses by Ecclesiastical persons.

8. Also, that they shall admit no man to preach within any their cures, but such as shall appear unto them to be sufficiently licenced thereunto by the Queens Majesty, or the Archbishop of Canterbury, or the Archbishop of York, in either their Provinces, or the Bishop of the Dioces, or by the Queens Majesties Visitors. And such Preachers not licenced.

such as shall be so licensed, they shall gladly receive to declare the word of God at convenient times, without any resistence or contradiction. And that no other be suffered to preach out of his own Cure or parish, then such as shall be licensed, as is above expressed.

Letters of the word

Fautours of the usurped power.

9. Also, if they do or shall know any man within their Parish, or else-where, that is a letter of the word of God to be read in English, or sincerely preached, or of the execution of these the Queens Majesties Injunctions, or a fautor of any usurped and forreign power, now by the laws of this Realm justly rejected and taken away, they shall detect and present the same to the Queens Majesty, or to her Councel, or to the Ordinary, or to the justice of peace next adjoyning.

10. Also, that the Parson, Vicar, or Curate, and Parishioners of every Parish within this Realm, shal in their Churches and Chappels keep one Book of Register, wherein they shall write the day and year of every Wedding, Christning, and Burial made within their Parish for their time, and so every man succeeding them likewise: and also therein shall write every persons name that shall be so wedded, christned, and buried. And for the safe keeping of the same Book, the Parish shall be bound to provide of their common Charges, one sure Coffer with two lockes and keyes, whereof the one to remain with the Parson, Vicar, or curate, and the other with the Wardens of every Parish Church or Chappel, wherein the said Book shall be laid up. Which Book they shall every Sunday take forth, and in the presence of the said Wardens, or one of them, write and record in the same all the Weddings, Christnings, and Burials made the whole week before: And that done, to lay up the Book in the said Coffer as before, and for every time that the same shall be omitted, the party that shall be in the fault thereof, shall forfeit to the said Church 3.s.4.d. to be imployed the one half to the poor mens box of that Parish, the other half towards the repairing of the Church.

Distribution of the fortieth part.

11. Furthermore, because the goods of the Church are called the goods of the poor, & at these dayes nothing less seen then the poor to be sustained with the same. All Parsons, Vicars, Pensionaries Prebendaries, & other Beneficed men within this Deanry, not being resident upon their benefices, which may dispend yearly twenty pounds or above, either within this Deanry, or else-where, shall distribute hereafter among their poor Parishioners, or other inhabitants there, in the presence of the Church wardens, or some other honest man of the Parish, the fourtieth part of the fruits and revenues of their

said

said Benefice, lest they be worthily noted of ingratitude, which reserving so many parts to themselves, cannot vouchsafe to impart the fortieth portion thereof among the poor people of that Parish, that is so fruitful and profitable unto them.

12. And to the intent that learned men may hereafter spring, the more for the execution of the premisses, every Parson, Vicar, Clerk, or beneficed man within this Deanry, having yearly to dispend in Benefices and other promotions of the Church an hundred pounds, shall give 3. l. 6. s. 8. d. in exhibition to one Scholar in either of the Universities, and for as many C. li. more as he may dispend, to so many Scholars more shall give like exhibition in the University of Oxford or Cambridge, or some Grammar-School, which after they have profited in good learning, may be partners of their Patrons Cure and charge, as well in preaching, as otherwise in executing of their offices, or may, when time shall be, otherwise profit the Common-weal with their Counsel and wisdom. Exhibition for Scholars.

13. Also that all Proprietaries, Parsons, Vicars and Clerks, having Churches, Chappels, or Mansions within this Deanry, shall bestow yearly hereafter upon the same Mansions, or Chancels of their Churches, being in decay, the fift part of that their benefices, till they be fully repaired, and shall always keep and maintain in good estate. The fift part for reparation

14. Also, that the said Parsons, Vicars, and Clerks, shall once every quarter of the year read these Injunctions given unto them openly and deliberately before all their Parishioners at one time, or at two several times in one day, to the intent that both they may be the better admonished of their duty, and their said Parishioners the more moved to follow the same for their part. Reading of the Injunctions.

15. Also, For as much as by Laws established, every man is bound to pay his Tythes: no man shall by colour of duty omitted by their Curates, detain their Tythes, and so requite one wrong with another, or be his own Judge, but shall truly pay the same, as he hath been accustomed to their Parsons, Vicars, and Curates, without any restraint or diminution, and such lack and default as they can justly finde in their Parsons and Curates, to call for reformation thereof at their Ordinaries, and other Superiours, who upon complaint and due proof thereof, shall reform the same accordingly. Payment of Tythes.

16. Also, that every Parson, Vicar, Curate, and stipendary Priest, being under the degree of a Master of Art, shall provide and

The New Testament & Paraphrases

and have of his own within 3. moneths after this visitation, the New Testament both in Latine and in English, with Paraphrases upon the same: conferring the one with the other. And the Bishops and other Ordinaries by themselves or their officers, in their Synods and visitations, shall examine the said Ecclesiastical Persons, how they have profited in the study of holy Scripture.

Comfortable sentences for the sick.

17. Also, that the vice of damnable dispair may be clearly taken away, and that firm belief and stedfast hope may be surely conceived of all their Parishioners, being in any danger, they shall learn and have alwayes in a readinesse, such comfortable places & sentences of Scripture, as do set forth the mercy, benefits & goodnes of Almighty God, towards all penitent and beleiving persons, that they may at all times when necessity shall require, promptly comfort their flock with the lively word of God, which is the only stay of mans conscience.

Procession to be left.

18. Also, to avoid all contention and strife which heretofore hath risen among the Queens Majesties Subjects in sundry places of her Realms and Dominions, by reason of fond courtesie, and challenging of places in the Procession, and also that they may the more quietly hear that which is said or sung, to their edifying, they shall not from henceforth in any Parish Church, at any time use any Procession, about the Church or Church-yard, or at any place, but immediately before the time of Communion of the Sacrament, the Priests with others of the Quire shall kneel in the midst of the Church, and sing or say plainly and distinctly, the Letanie which is set forth in English, with all the suffrages following, to the intent the people may hear and answer, and none other Procession or Letany to be had or used, but the said Letany in English, adding nothing thereto, but as it is now appointed. And in Cathedral or Collegiat Churches, the same shall be done in such places, and in such sort, as our Commissioners in our visitation shall appoint. And in the time of the Letany, of the Common prayer, of the Sermon, and when the Priest readeth the Scripture to the Parishioners, no manner of persons, without a just and urgent cause, shall use any walking in the Church, nor shall depart out of the Church: and all ringing and knolling of bells shall be utterly forborn, at that time, except one bel in convenient time to be rung or knolled before the Sermon. But yet for the retaining of the perambulation of the Circuits of Parishes, they shall once in the year at the time accustomed with the Curate and the substantial men of the Parish, walk

The Letany

Let of hearing of Divine service.

about

about the Parishes as they were accustomed, and at their return to the Church, make their common prayers.

19. Provided, that the Curate in their said common Perambulations, used heretofore in the dayes of Rogations, at certain convenient places, shall admonish the people to give thanks to God, in the beholding of Gods benefits, for the encrease and abundance of his fruits upon the face of the earth, with the saying of the CIII Psalm: Benedic anima mea &c. At which time also the same Minister shall inculcate these or such sentences, Cursed be he which translateth the bounds and dolles of his Neighbour. Or such other order of prayers, as shall be hereafter appointed. Perambulation of Parishes

20. Item, All the Queens faithful and loving Subjects, shall from henceforth celebrate and keep their Holyday according to Gods holy will and pleasure, that is, in hearing the word of God, read and taught, in private and publick prayers, in knowledging their offences unto God, and amendment of the same, in reconciling themselves charitably to their neighbours where displeasure hath been, in oftentimes receiving the Communion of the very body and blood of Christ, in visiting of the poor and sick, using all soberneſſe and Godly conversation, yet notwithstanding, all Parsons, Vicars, and Curates shall teach & declare unto their Parishioners, that they may with a safe & quiet conscience, after their common prayer in the time of Harvest, labour upon the holy and festival dayes, and save that thing which God hath sent: and if for any scrupulosity or grudge of conscience, men should superstitiously abstain from working upon those dayes, that then they should grievously offend and displease God. Spending of the holy day.

21. Also, For as much as variance and contention is a thing that most displeaseth God, and is most contrary to the blessed Communion of the body and blood of our Saviour Christ, Curates shall in no wise admit to the receiving thereof, any of their cure and flock, which be openly known to live in sin without repentance, or who hath maliciously and openly contended with his neighbour, unlesse the same do first charitably and openly reconcile himself again, remitting all rancour and malice, whatsoever controversie hath been between them. And nevertheleſſe, the just titles and rights they may charitably prosecute before such as have authority to hear the same. Open contenders to be reconciled openly.

Contemners of laudable Ceremonies,

22. Alſo, that they ſhall inſtruct and teach in their Cures, that no man ought obſtinately and maliciouſly to break and violate the lawdable Ceremonies of the Church, commanded by publick authority to be obſerved.

The aboliſhment of all things ſuperſtitious.

23. Alſo, that they ſhall take away, utterly extinct, and deſtroy all Shrines, covering of Shrines, all Tables, Candleſticks Trindals, and Rolls of wax, Pictures, Paintings, and all other Monuments of feigned miracles, Pilgrimages, Idolatry and Superſtition, ſo that there remain no memory of the ſame in walls, glaſſe-windows, or elſewhere within their Churches and houſes, preſerving nevertheleſſe, or repairing both the walls and glaſſe windows, and they ſhall exhort all their Pariſhioners to do the like within their ſeveral houſes.

The Pulpit.

24. And that the Church-wardens at the common charge of the Pariſhioners, in every Church ſhall provide a comly and honeſt Pulpit, to be ſet in a convenient place within the ſame, and to be there ſeemly kept for the preaching of Gods word.

The cheſt of the poor.

25. Alſo, They ſhall provide and have within three months after this viſitation, a ſtrong Cheſt with a hole in the upper part thereof, to be be provided at the coſt and charge of the Pariſh, having three keyes, whereof one ſhall remain in the cuſtody of the Parſon Vicar or Curate, and the other two in the Cuſtody of the Church-wardens, or any other two honeſt men, to be appointed by the Pariſh from yeares yeare, which Cheſt you ſhall ſet and faſten in a moſt convenient place, to the intent the Pariſhioners ſhould put into it their oblations and almes for their poor neighbours. And the Parſon Vicar and Curate, ſhall diligently from time to time, and eſpecially when men make their Teſtaments, call upon exhort and move their neighbours to confer and give, as they may well ſpare, to the ſaid Cheſt: declaring unto them, whereas heretofore they have been diligent to beſtow much ſubſtance otherwiſe then God commanded, upon Pardons, Pilgrimages Trentals, decking of Images, offering of Candles, giving to Fryers, and upon other like blinde devotions: they ought at this time, to be much more ready to help the poor and needy, knowing that to relieve the poor is a true worſhipping of God, required earneſtly upon pain of everlaſting damnation, and that alſo whatſoever is given for their comfort, is given to Chriſt himſelf, and ſo is accepted of him, that he will mercifully reward the ſame with everlaſting life. The which almes and devotion of the people, the keepers of the keyes ſhall at all times convenient take out of the Cheſt, and diſtri-

distribute the same in the presence of the whole Parish, or six of them, to be truely and faithfully delivered to their most needy neighbours. And if they be provided for, then to the reparation of high wayes next adjoyning, or to the poor people of such Parishes neer, as shall be thought best to the said keepers of the keyes. And also the mony which riseth of Fraternities, Guilds and other stocks of the Church (except by the Queens Majesties Authority it be otherwise appointed) shall be put in the said chest, and converted to the said use: and also the rents of Lands, the profit of cattle, and money given or bequeathed to Obits, and Dirges, and to the finding of Torches, Lights, Tapers and Lamps, shall be converted to the said use, saving that it shall be lawful for them to bestow part of the said profits upon the reparation of the said Church, if great need require, and whereas the Parish is very poor, and not able otherwise to repaire the same. The distribution of alms.

26. Also, To avoid the detestable sin of Simonie, because buying and selling of benefices is execrable before God, therefore all such persons as buy any benefices, or come to them by fraud or deceit shall be deprived of such benefices, and be made unable at any time after to receive any other spiritual promotion, and such as do sell them, or by any colour do bestow them for their own gain and profit, shall lose their right and Title of patronage, and presentment for that time, and the gift thereof for that vacation, shall appertain to the Queens Majesty. Simonie

27. Also, Because though lack of Preachers in many places of the Queens Realms and dominions, the people continue in ignorance and blindnesse, all Parsons Vicars and Curates shall read in their Churches every Sunday one of the Homilies which are and shall be set forth for the same purpose by the Queens authority, in such sort as they shall be appointed to do in the Preface of the same. Homilies to be read.

28. Item. Whereas many unadvised persons do at this day uncharitably contemn and abuse Priests and Ministers of the Church, because some of them (having small learning) have of long time favoured fond fancies, rather then Gods truth, yet forasmuch as their office and function is appointed of God, the Queens Majesty willeth and chargeth all her loving Subjects that from henceforth they shall use them charitably and reverently for their office and Ministration sake, and especially such as labour in the setting forth of Gods holy word. Contempt of Ministers.

29. Item, Although there be no prohibition by the word of God, nor any example of the primitive Church, but that the Priests

and Miniſters of the Church, may lawfully for the avoiding of fornication, have an honeſt and ſober wife, and that for the ſame purpoſe, the ſame was by Act of Parliament in the time of our dear brother King Edward the ſixt made lawful: Wherupon a great number of the Clergie of this Realm were then married, and ſo yet continue. Yet becauſe there hath growen offence, and ſome ſlander to the Church, by lack of diſcreet and ſober behaviour in many Miniſters of the Church, both in chooſing of their wives, and in undiſcreet living with them, the remedy whereof is neceſſary to be ſought: It is thought therefore very neceſſary, that no manner of Prieſt, or Deacon, ſhall hereafter take to his wife, any manner of Woman without the advice and allowance firſt had upon good examination by the Biſhop of the ſame Dioceſſe, and two Juſtices of the peace of the ſame Shire dwelling next to the place where the ſame woman hath made her moſt abode before her marriage, nor without the good will of the Parents of the ſaid woman, if ſhe have any living, or two of the next of her kinsfolks, or for lack of knowledge of ſuch, of her Maſter or Miſtreſſe where ſhe ſerveth. And before ſhe ſhall be contracted in any place: he ſhall make a good and certain proof thereof to the Miniſter, or to the Congregation, aſſembled for that purpoſe, which ſhall be upon ſome holyday where divers may be preſent. And if any ſhall do otherwiſe, that then they ſhall not be permitted to Miniſter either the word or the Sacraments of the Church, nor ſhall be capable of any Eccleſiaſtical benefice, & for the manner of Marriages of any Biſhops, the ſame ſhall be allowed and appoted by the Metropolitan of the Province, and alſo by ſuch Commiſsioners as the Queens Majeſty thereunto ſhall appoint, and if any Maſter or Dean, or any Head of any Colledg ſhall purpoſe to marry, the ſame ſhall not be allowed, but by ſuch to whom the Viſitation of the ſame doth properly belong, who ſhall in any wiſe provide that the ſame tend not to the hindrance of their houſe.

Of apparel of Miniſters

30. Item, Her Majeſty being deſirous to have the Prelacy and Clergy of this Realm to be had aſwell in outward reverence, as otherwiſe regarded for the worthineſſe of their Miniſteries, and thinking it neceſſary to have them known to the people in all places and aſſemblies, both in the Church and without, and thereby to receive the honour and eſtimation due to the ſpeciall Meſſengers and Miniſters of Almighty God; willeth and commandeth, that all Arch-Biſhops and Biſhops,

and

and all other that be called or admitted to Preaching or miniſtery of the Sacraments, or that be admitted into vocation Eccleſiaſtical, or into any ſociety of learning in either of the Univerſities, or elſewhere, ſhall uſe and wear ſuch ſeemly habits, garments, and ſuch ſquare caps, as were moſt commonly and orderly received in the latter year of the Reign of King Edward the ſixt, not thereby meaning to attribute any holineſſe or ſpecial worthineſſe to the ſaid garments, but as Saint Paul writeth, Omnia decenter & ſecundum ordinem fiant. 1 Cor. 14 cap.

31. Item That, no man ſhall wilfully and obſtinately defend or maintain any Hereſies, Errors, or falſe doctrine, contrary to the faith of Chriſt and his holy ſpirit. Hereſies.

32. Item, That no perſons ſhall uſe Charms, Sorceries, enchantments, witchcraft, ſooth ſaying, or any ſuch like diviliſh device, nor ſhall reſort at any time to the ſame counſel or help. Charmers.

33. Item, that no perſon ſhall, neglecting their own Pariſh Church, reſort to any other Church, in time of Common prayer or preaching, except it be by the occaſion of ſome extraordinary Sermon in ſome Pariſh of the ſame town. Abſent from Common Prayer.

34. Item, That no Inholders, or Alehouſe-keepers, ſhall uſe to ſel no meat nor drink in the time of Common prayer, preaching reading of the Homilies or Scriptures. Inholders & Alehouſes.

35. Item, That no perſons keep in their houſes any abuſed Images, Tables, Pictures, Paintings, and other Monuments of feigned Miracles, Pilgrimages, Idolatry, and Superſtition. Images in houſes.

36. Item, That no man ſhall willingly let or diſturb the Preacher in time of his Sermon, or let or diſcourage any Curate or Miniſter, to ſing or ſay the divine Service now ſet forth, nor mock or jeaſt at the Miniſters of ſuch ſervice. Diſturbers of Sermon or Service.

37. Item, That no man ſhall talk or reaſon of the holy Scriptures raſhly, or contentiouſly, nor maintain any falſe doctrine, or Errour, but ſhall commune of the ſame when occaſion is given, reverently, humbly, and in the fear of God, for his comfort and better underſtanding. Raſh talkers of Scripture.

38. Item, That no man, woman, or childe, ſhall be otherwiſe buſied in the time of the Service, then in quiet attendance to hear, mark and underſtand that is read, preached and Miniſtred. Attendant to the Service.

39. Item, That every Schoolmaſter, and Teacher ſhall teach

the

The Grammar of King Henry the 8.

the Grammar set forth by King Henry the 8. of noble memory, and continued in the time of King Edward the sixth and none other.

Allowance of School.masters.

40. Item, That no man shall take upon him to teach but such as shall be allowed by the Ordinary, and found meet as well for his learning and dexterity in teaching, as for sober and honest conversation, and also for right understanding of Gods true Religion.

Duty of Schoole-masters.

41. Item, That all Teachers of children shall stir and move them to love and due Reverence of Gods true Religion, now truely set forth by publick authority.

Sentences of scripture for Scholars.

42. Item, That they shall accustome their Scholars Reverently to learn such sentences of Scriptures, as shall be most expedient to induce them to all Godlinesse.

Vnlearned Preists.

43. Item, Forasmuch as in these latter dayes, many have been made Priests, being children, and otherwise utterly unlearned, so that they could read to say Matens and Masse: the Ordinaries shall not admit any such to any Cure or spiritual Function.

The Catechisme.

44. Item, Every Parson, Vicar, and Curate, shall upon every Holiday, and every second Sunday in the year, hear and instruct all the youth of the Parish for half an hour at the least before Evening prayer, in the ten Commandements, the Articles of the belief, and in the Lords Prayer, and diligently examine them, and teach the Catechisme set forth in the Book of publick prayer.

The book of the afflictions for religion.

45. Item, That the Ordinary do exhibit unto our Visitors their books or a true copy of the same, containing the causes why any person was imprisoned, famished, or put to death for religion.

Overseers for service on the holy-dayes.

46. Item, That in every Parish 3. or 4. discreet men which tender Gods glory, and his true Religion, shall be appointed by the Ordinaries, diligently to see that all the Parishioners duly resort to their Church upon all Sundayes and holydayes, and there to continue the whole time of the godly service, and all such as shall be found slack and negligent in resorting to the Church, having no great nor urgent Cause of absence, they shall straightly call upon them, and after due admonition if they amend not, they shall denounce them to the Ordinary.

Inventories of Church goods.

47. Item, That the Churchwardens of every Parish, shall deliver unto our Visitors the Inventories of Vestments, Copes, and other Ornaments, Plate, Books, and specially of Grayles, Couchers, Legends, Processionals, Manuals, Hymnals Portuesses, and such like appertaining to their Church.

48. Item

48. Item, That weekly upon Wednesdayes and Fridayes, not being Holydayes, the Curate at the accustomed houres of service, shall resort to Church, and cause warning to be given to the people by knolling of a Bell, and say the Letany and prayers. Service on Wednesdays and Fridays.

49. Item, because in divers Collegiate, and also some Parish Churches heretofore, there have been livings appointed for the maintenance of men and children to use singing in the Church, by means whereof the laudable service of Musick hath been had in estimation, and preserved in knowledge: the Queens Majesty neither meaning in any wise the decay of any thing that might conveniently tend to the use and continuance of the said Science, neither to have the same in any part so abused in the Church, that thereby the Common prayer should be the worse understanded of the hearers, willeth and commandeth, that first no alterations be made of such assignements of living, as heretofore hath been appointed to the use of singing or Musick in the Church, but that the same so remain. And that there be a modest and distinct song so used in all parts of the Common prayers in the Church, that the same may be as plainly understanded, as if it were read without singing, and yet nevertheless for the comforting of such that delight in Musick, it may be permitted, that in the beginning, or in the end of Common prayers, either at Morning or Evening, there may be sung an Hymn, or such like song to the praise of Almighty God, in the best sort of melody and musick that may be conveniently devised, having respect that the sentence of the Hymn may be understanded and perceived. Continuance of singing in the Church.

50. Item, because in all alterations, and specially in Rites and Ceremonies, there happen discords amongst the people, and thereupon slanderous words and railings, whereby charity the knot of all Christian society is loosed: the Queens Majesty being most desirous of all other earthly things, that her people should live in charity both towards God and man, and therein abound in good works, willeth and straightly commandeth all manner of her Subjects, to forbear all vain and contentious disputations in matters of Religion, and not to use in despight or rebuke of any person, these contitious words, Papist or papistical Heretick, Schismatick or Sacramentary, or any such like words of reproach. But if any manner of person shall observe the accusation of any such, that first he be charitably admonished thereof, and if that shall not amend him, then to denounce the offender to the Ordinary, or to some higher power, having authority to correct the same. Against slanderous and infamous words.

51. Item,

51. Item, because there is a great abuse in the Printers of Bookes, which for covetousnesse chiefly, regard not what they Print, so they may have gain, whereby ariseth the great disorder by publication of unfruitful, vain, and infamous Books, and papers; The Queens Majesty straightly chargeth and commandeth, that no manner of person shall print any manner of Book or paper, of what sort, nature, or in what Language soever it be, except the same be first licensed by her Majesty, by expresse words in writing, or by six of her privy Councel: or be perused and licensed by the Arch-bishops of Canterbury and York, the Bishop of London, the Chancellours of both Universities, the Bishop being Ordinary, and the Archdeacon also of the place where any such shall be printed, or by two of them, whereof the Ordinary of the place to be alwayes one. And that the names of such as shall allow the same, to be added in the end of every such work, for testimony of the allowance thereof. And because many Pamphlets, Playes, and Ballads, be oftentimes printed, wherein regard would be had, that nothing therein should be either heretical, seditious, or unseemly for Christian ears: Her Majesty likewise commandeth that no manner of person shall enterprise to print any such, except the same be to him licensed by such her Majesties Commissioners, or three of them, as be appointed in the City of London, to hear and determine divers causes Ecclesiastical, tending to the execution of certain Statutes, made the last Parliament, for uniformity of order in Religion. And if any shall sell or utter any manner of books and papers, being not licensed as is abovesaid: that the same party shall be punished by order of the said commissioners, as to the quality of the fault shall be thought meet. And touching all other books of matters of Religion, or Policie, or Governance, that have been printed, either on this side the Seas, or on the other side, because the diversity of them is great, and that there needeth good consideration to be had of the particularities thereof, her Majesty referreth the prohibition or remission thereof to the order which her said Commissioners, within the City of London shall take and notifie. According to the which, her Majesty straightly chargeth and commandeth all manner of her Subjects, and especially the Wardens and Company of Stationers to be obedient.

Provided that these orders do not extend to any prophane Authors and Workes in any Language that have been heretofore commonly received or allowed in any of the Universities and Schools, but the same may be printed and used as by good order they were accustomed

52. Item,

52. Item, Although Almighty God is alwmes to be honoured withal manner of reverence that may be devised: yet of all other times, in time of Common prayer, the same is most to be regarded. Therefore it is to be necessarily received, that in time of the Letanie, and all other Collects, and common Supplications to Almighty God, all manner of people shall devoutly and humbly kneel upon their knees, and give ear thereunto, and that whensoever the name of Jesus shall be in any Lesson, Sermon, or otherwise in the Church pronounced, that due reverence be made of all persons young and old, with lowlinesse of courtesie, and uncovering of heads of the menkinde, as thereunto doth necessarily belong, and heretofore hath been accustomed.

Reverence of Prayers.

Honour to the name of Iesus.

53. Item, That all Ministers and Readers of publick Prayers, Chapters, and Homilies, shall be charged to read leasurely, plainly, and distinctly, and also such as are but mean Readers, shall peruse over before once or twice the Chapters and homilies, to the intent they may read to the better understanding of the people, and the more encouragement of godlinesse.

Curates to read distinctly.

An Admonition to simple men, deceived by malitious.

THE Queens Majesty being informed, that in certain places of the Realm, sundry of her native Subjects, being called to Ecclesiastical Ministery of the Church, be by sinister perswasion and perverse construction, induced to finde some scruple in the form of an Oath, which by an Act of the last Parliament is prescribed to be required of divers persons, for the recognition of their Allegeance to her Majesty, which certainly never was ever meant, nor by any equity of words or good sense can be thereof gathered: would that all her loving Subjects should understand, that nothing was, is, or shall be meant or intended by the same Oath to have any other duty, allegeance, or bond required by the same Oath, then was acknowledged to be due to the most noble Kings of famous memory, K. Henry the 8. her Majesties Father, or K. Edward the first, her Majesties Brother.

And further her Majesty forbiddeth all manner her Subjects, to give ear or credit to such perverse and malicious persons, which most sinisterly and maliciously labour to notifie to her loving Subjects, how by words of the said Oath it may be collected, that

the Kings or Queens of this Realm, possessors of the Crown, may challenge authority and power of Ministery of divine service in the Church, wherein her said Subjects be much abused by such evil disposed persons. For certainly her Majesty neither doth, nor ever will challenge any authority, then that was challenged and lately used by the said noble Kings of famous memory, K. Henry the 8. and K. Edward the sixt, which is, and was of ancient time due to the Imperial Crown of this Realm, that is, under God to have the Soveraignty and rule over all manner of persons born within these her Realms, Dominions and Countries, of what estate, either Ecclesiastical or Temporal soever they be, so as no other forraign power shall or ought to have any superiority over them. And if any person that hath conceived any other sence of the form of the said Oath, shall accept the same Oath with this interpretation, sense or meaning, her Majesty is well pleased to accept every such in that behalf, as her good and obedient Subjects, and shall acquit them of all manner of penalties contained in the said Act, against such as shall peremptorily or obstinately take the same Oath.

For Tables in the Church.

WHereas her Majesty understandeth, that in many and sundry parts of the Realm, the Altars of the Churches be removed, and Tables placed for the administration of the holy Sacrament, according to the form of the Law therefore provided: And in some other places, the Altars be not yet removed, upon opinion conceived of some other order therein to be taken by her Majesties Visitors. In the other whereof, saving for an uniformity, there seemeth no matter of great moment, so that the Sacrament be duely and reverently ministred. Yet for observation of one uniformity through the whole Realm, and for the better imitation of the Law in that behalf, it is ordered, that no Altar be taken down, but by oversight of the Curate of the Church and the Churchwardens or one of them at the least, wherein no riotous or disordered manner to be used. And that the holy Table in every Church be decently made, and set in the place where the Altar stood, and there commonly Covered as thereto belongeth, and as shall be appointed by the Visitors, and so to stand, saving when the Communion of the Sacrament is to be distributed: at which time the same shall be so placed in good sort within the Chancel, as whereby the Minister may be more conveniently heard of the Communi-

cants

sants, in his prayer and ministration, and the Communicants also more conveniently, and in more number Communicate with the said Minister. And after the Communion done, from time to time the same holy Table to be placed where it stood before.

Item, Where also it was in the time of K. Edward the sixt used to have the Sacramental bread of common fine bread, it is ordered for the more reverence to be given to this holy Mysteries, being the Sacraments of the body and Blood of our Saviour Jesus Christ, that the same Sacramental bread be made and formed plain, without any figure thereupon, of the same fineness and fashion round, though somewhat bigger in compasse and thickness, as the usuall bread and water, heretofore named singing Cakes, which served for the use of the private Masse. The Sacramental bread

The form of bidding the prayers to be used generally in this uniform sort.

YE shall pray for Christs holy Catholick Church, that is, for the whole Congregation of Christian people, dispersed throughout the whole world, and specially for the Church of England and Ireland. And herein I require you most specially to pray for the Queens most excellent Majesty, our soveraign Lady Elizabeth, Queen of England France and Ireland, defender of the Faith, and Supreme governour of this Realm, as well in Causes Ecclesiastical as Temporal. You shall also pray for the Ministers of Gods holy word and Sacraments, as well Archbishops and Bishops, as other Pastors and Curates. You shall also pray for the Queens most honorable Counsel, and for all the Nobility of this Realm, that all and every of these in their calling, may serve truely and painfully to the glory of God, and edifying of his people, remembring the account, that they must make. Also ye shall pray for the whole Commons of this Realm, that they may live in true faith and fear of God, in humble obedience and brotherly charity one to another. Finally let us praise God for all those that are departed out of this life in the faith of Christ, and pray unto God, that we may have grace for to direct our lives after their good example, that after this life, we with them may be made partakers of the glorious Resurrection in the life everlasting.

And this done, ſhew the holy dayes and faſting dayes.

ALL and ſingular which Injunctions, the Queens Majeſty miniſtreth unto her Clergy, and to all other her loving Subjects, ſtraightly charging and commanding them to obſerve and keep the ſame upon pain of depryvation, ſequeſtration of fruits and benefices, ſuſpenſion, excommunication, and ſuch other correction, as to Ordinaries, or other having Eccleſiaſtical Juriſdiction, whom her Majeſty hath appointed or ſhall appoint for the due execution of the ſame, ſhall be ſeen convenient, charging and commanding them to ſee theſe Injunctions obſerved and kept of all perſons being under their juriſdiction, as they will anſwer to her Majeſty for the contrary. And her highneſſe pleaſure, is that every Juſtice of peace being required, ſhall aſſiſt the Ordinaries and every of them, for the due execution of the ſaid Injunctions.

Articles

ARTICLES
AGREED UPON

By the ARCH-BISHOPS and BISHOPS of both Provinces, and the whole CLERGIE;

In the Convocation holden at LONDON, in the year, 1562.

For the avoiding of diverſities of opinions, and for the eſtabliſhing of Conſent touching true RELIGION.

Reprinted by His MAJESTIES Commandment: with His Royal Declaration prefixed thereunto.

LONDON,
Printed by *Bonham Norton* and *John Bill*, Printers to the Kings moſt Excellent Majeſtie, 1630.

HIS MAJESTIES DECLARATION.

BEing by Gods Ordinance, according to Our just Title, *Defender of the Faith*, and supream Governour of the Church within these Our Dominions, We hold it most agreeable to this Our Kingly Office, and Our own Religious zeal, to conserve and maintain the Church committed to Our charge in the unity of true Religion, and in the bond of peace: and not to suffer unnecessary Disputations, altercations, or questions to be raised, which may nourish faction both in the Church and Commonwealth. We have therefore upon mature deliberation and with the advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following; That the Articles of the Church of England (which have been allowed and authorized heretofore; and which our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of England, agreeable to Gods word: which We do therefore ratifie and confirm, requiring all our loving Subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles, which to that end We command to be new printed, and this Our Declaration to be published therewith.

That

That we are ſupream Governour of the Church of England: and that if any difference ariſe about the external policy, concerning *Injunctions*, *Canons*, or other *Conſtitutions* whatſoever there to belonging, the Clergy in their Convocation is to order and ſettle them, having firſt obtained leave under Our broad Seal ſo to do: and We approving their ſaid Ordinances and Conſtitutions, providing that none be made contrary to the Laws and Cuſtomes of the Land.

That out of Our Princely care, that the Churchmen may do the work which is proper unto them; the Biſhops and Clergy from time to time in Convocation, upon their humble deſire ſhall have licence under Our broad Seal to deliberate of, and to do all ſuch things, as being made plain by them, and aſſented unto by Us, ſhall concern the ſetled continuance of the Doctrine and Diſcipline of the Church of England now eſtabliſhed; from which We will not endure any varying, or departing in the leaſt degree.

That for the preſent, though ſome Differences have been ill raiſed, yet we take comfort in this, that all Clergy-men within our Realm, have alwayes moſt willingly ſubſcribed to the Articles eſtabliſhed, which is an Argument to Us, that they all agree in the true uſual literal meaning of the ſaid Articles, and that even in thoſe curious points in which the preſent differences lie, men of all ſorts take the Articles of the Church of England to be for them, which is an argument again, that none of them intend any deſertion of the Articles eſtabliſhed.

That therefore in theſe both curious and unhappy differences, which have for ſo many hundred years,

in

in different times and places, excerciſed the Church of Chriſt: We will that all further curious ſearch be laid aſide, and theſe diſputes ſhut up in Gods promiſes, as they be generally ſet forth to Us, in the holy Scriptures; and the general meaning of the Articles of the Church of England according to them. And that no man hereafter ſhall either print or preach to draw the Article aſide any way, but ſhall ſubmit to it in the plain and full meaning thereof: And ſhall not put his own ſenſe or Comment to be the meaning of the Article, but ſhall take it in the literal and Grammatical ſenſe.

That if any publick Reader in either Our Univerſities, or any Head or Maſter of a Colledge, or any other perſon reſpectively in either of them, ſhall affix any new ſenſe to any Article, or ſhall publickly read, determine, or hold any publick diſputation, or ſuffer any ſuch to be held either way, in either the Univerſities or Colledges reſpectively; or if any Divine in the Univerſities ſhall preach or print any thing either way, other then is already eſtabliſhed in Convocation with Our Royal aſſent: he, or they the offenders, ſhall be liable to Our diſpleaſure, and the Churches cenſure in our Commiſsion Eccleſiaſtical, as well as any other: and We will ſee there ſhall be due execution upon them.

ARTICLES OF RELIGION.

Of faith in the holy Trinity.

THere is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdome and goodnes, the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

2. Of the Word or Son of God, which was made very man.

THe Son, which is the Word of the Father, "begotten "from everlasting of the Father, the very and eternal God "of one substance with the Father, took mans nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joyned together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

Hæc notata non habentur in Edw. 6.

3. Of the going down of Christ into Hell.

AS Christ dyed for us, and was buried: so also it is to be believed, that he went down into Hell.

Nam Corpus usque ad resurrectionem in Sepulchro jacuit, spiritus ab illo emissus cum spiritibus qui in carcere sive in inferno detinebantur fuit, illisq; prædicavit, quemadmodum testatur Petri locus. Sic Artic. Edw. 6.

4.

Of the resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

5.

Of the Holy Ghost.

Non habentur in R. Edward 6. Artic.

"The Holy Ghost, proceeding from the Father and the Son, "is of one substance, Majesty and Glory, with the Father "and the Son, very and eternal God.

6.

Of the sufficiency of the holy Scriptures for salvation.

HOly Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, * is not to be required of any man, that it should be believed as an Article of the faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

* Licet interdum à fidelibus ut pium & conducibile ad ordinem & decorum administatur.

Of the names and numbers of the Canonical Books.

Non habetur in R. Edw. *6. Artic.*

Genesis.
Exodus.
Leviticus.
Numeri.
Deuteronomium.
Josue.
Judges.
Ruth.
The 1. Book of Samuel.
The 2. Book of Samuel.
The 1. Book of Kings.
The 2. Book of Kings.
The 1. Book of Chron.
The 2. Book of Chron.
The 1. Book of Esdras.
The 2. Book of Esdras.
The Book of Hester.
The Book of Job.
The Psalms.
The Proverbs.
Ecclesiastes, or Preacher.
Cantica, or songs of Salom.
4. Prophets the greater.
12. Prophets the lesse.

And

And the other Books (as Hierome ſaith) the Church doth read for example of life and inſtruction of manners but yet doth not apply them to eſtabliſh any doctrine; Such are theſe following.

The 3. Book of Eſdras.
The 4. Book of Eſdras.
The Book of Tobias.
The Book of Judeth.
The reſt of the Book of Heſter.
The Book of Wiſdom.
Jeſus the ſon of Sirach.
Baruch the Prophet.
The ſong of the three children.
The Story of Suſanna.
Of Bell and the Dragon.
The prayer of Manaſſes.
The 1. Book of Maccabees.
The 2. Book of Maccabees.

All the books of the New Teſtament, as they are commonly received, we do receive and account them Canonical.

7.
Of the Old Teſtament.

Teſtamentum vetus, quaſi novo contrarium ſit, non eſt repudiandum ſed retinendum.

Vid. hæc Art. 18. notata ex R. Edwardi.

The old Teſtament is not contrary to the New, for both in the Old and New Teſtament, everlaſting life is offered to mankinde by Chriſt, who is the onely Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old Fathers did look onely for tranſitory promiſes. "Although the Law given from God by Moſes, as "touching Ceremonies and Rites, do not binde Chriſtian men, "nor the civil precepts thereof ought of neceſsity to be received in "any Common wealth: yet notwithſtanding, no Chriſtian man "whatſoever, is free from the Obedience of the Commandments, "which are called Moral.

8.
Of the three Creeds.

The three Creeds, Nice Creed, Athanaſius Creed, and that which is commonly Called the Apoſtles Creed, ought thoroughly to be received and believed, for they may be proved by moſt certain warrant of holy Scripture.

Of

9.

Of Original or Birth-sin.

* Et hodie Anabaptistæ repetunt.

ORiginal sin standeth not in the following of Adam, (as the Pelagians do vainly talk *) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature enclined to evil, so that the flesh lusteth always contrary to the spirit, and therefore in every person born into this world, it deserveth Gods wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated, whereby the lust of the flesh, called in Greek φρόνημα σαρκὸς, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confesse, that concupiscence and lust, hath of it self the nature of sin.

De Gratia.

GRatia Christi seu S. spiritus qui per eundem datur, cor lapideum aufert & dat cor carneum: Atque licet ex nolentibus quæ recta sunt, volentes faciat; & ex volentibus prava, nolentes reddat, voluntati nihilominus violentiam nullam infert, & nemo hâc de causâ cum peccaverit, seipsum excusare potest, quasi nolens aut coactus peccaverit, ut eam ob causam accusari non mereatur aut damnari. *Artic. Edward 6.* decimus

10.

Of Free-will.

THe condition of man after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

Of

11.
Of the Juſtification of man.

"WE are accounted righteous before God, only for the merit of our Lord and Saviour Jeſus Chriſt by faith, "and not for our own works, or deſervings. Wherefore that we are juſtified by faith only, is a moſt wholeſome doctrine, and very full of comfort, as more largly is expreſſed in the Homily of Juſtification.

Hæc non habentur in Reg. Edward 6. Artic.

Juſtificatio ex ſolâ Fide Jeſu Chriſti, Chriſtianorum doctrina,

eo ſenſu quo in Homiliâ de juſtificatione explicatur eſt certiſsima & saluberrima fic in Reg. *Edward* 6, Artic. 11.

12.
Of good works.

"ALbeit that good works, which are the fruits of faith, and "follow after Juſtification, cannot put away our ſins, and "endure the ſeverity of Gods judgement, yet are they pleaſing and "acceptable to God in Chriſt, and do ſpring out neceſſarily of a "true and lively faith, in ſo much that by them a lively faith may "be as evidently known, as a tree diſcerned by the fruit.

Hic Artic. non habetur in Reg. Edward 6. Articulis.

13.
Of works before Juſtification.

WOrks done before the grace of Chriſt, and the inſpiration of his Spirit, are not pleaſant to God, for as much as they ſpring not of faith in Jeſu Chriſt, neither do they make men meet to receive grace, (or as School-Authors ſay) deſerve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of ſin.

14.
Of works of Supererogation.

VOluntary works beſides, over and above Gods Commandments, which they call works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare

clare that they do not only render unto God as much as they are bound to do, but that they do more for his sake, then of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

15.
Of Christ alone without sin.

Christ in the truth of our nature, was made like unto us in all things (sin only except) from which he was clearly void both in his flesh, and in his Spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world: and sin (as S. John saith) was not in him. But all we the rest (although baptized, and born again in Christ) yet offend in many things, and if we say we have no sin, we deceive our selves, and the truth is not in us.

Blasphemia in Spiritum Sanctum.

EST cum quis verborum Dei manifestè perceptam veritatem, ex malitia & obfirmatione animi, convitiis insectatur, & hostiliter insequitur. Atque hujusmodi, quia maledicto sunt obnoxii, gravissimo sese astringunt scelere, unde peccati hoc genus irremissibile à Domino appellatur & affirmatur *Artic.* 16. *Edvardi.*6.

16.
Of sin after Baptisme.

NOt every deadly sin willingly committed after Baptisme, is sin against the holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denyed to such as fal into sin after Baptisme. After we have received the holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may arise again, and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, to deny the place of forgivenesse to such as truely repent.

Of

17.

Of Predestination and Election.

PRedestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankinde, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be indued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the Image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length by Gods mercy they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minde to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth frequently kindle their love towards God: so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlesnes of most unclean living, no lesse perillous then desperation.

Furthermore, we must receive Gods promises, in such wise as they be generally set forth to us in holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

Omnes obligantur ad moralia legis præcepta servanda.

LEx à Deo data per Mosen, licet quoad ceremonias & ritus Christianos non astringat, neque civilia eis præcepta in aliqua Repub. necessario recipi debeant, nihilominus ab obedientia mandatorum quæ moralia vocantur, nullus quantumvis Christianus est solutus: quare illi non sunt audiendi qui sacras literas

tantum infirmis datas esse perhibent, & spiritum perpetuo jactant à quo sibi quæ prædicant, suggeri asserunt: quanquam cum S. Scripturis apertissime pugnent. *Art. Edvard.* 6. 19.

18.

Of obtaining eternal salvation only by the Name of Christ.

They also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

19.

Of the Church.

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duely ministred, according to Christs Ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch have erred: So also the Church of Rome hath erred, not onely in their living and manner of ceremonies, but also in matters of faith.

20.

Of the authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in controversies of faith: And yet it is not lawful for the Church to ordain any thing that is Contrary to Gods word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witnesse and a keeper of holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

21.

Of the authority of general Councels.

General Councels may not be gathered together without the commandment and will of Princes; and when they be gathered together (for as much as they be an assembly, of men, whereof all be not governed with the Spirit and Word

of

of God) they may erre, and ſometime have erred, even in things pertaining unto God. Wherefore things ordained by them as neceſſary to ſalvation, have neither ſtrength nor authority, unleſſe it may be declared that they be taken out of holy Scripture.

22.

Of Purgatory.

The Romiſh doctrine concerning Purgatory, Pardons, worſhipping and adoration, aſwell of Images, as of Reliques, and alſo invocation of Saints is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

23.

Of miniſtring in the Congregation.

It is not lawful for any man to take upon him the Office of publick preaching, or miniſtring the Sacraments in the Congregation, before he be lawfully called and ſent to execute the ſame. And thoſe we ought to judge lawfully called and ſent, which be choſen and called to this work by men, who have publick authority given unto them in the Congregation, to call and ſend Miniſters into the Lords vineyard.

24.

Of ſpeaking in the Congregation, in ſuch a tongne as the people underſtandeth.

It is a thing plainly repugnant to the word of God, [and the cuſtome of the Primitive Church,] to have publick prayer in the Church, or to miniſter the Sacraments in a tongue not underſtanded of the people.

Hæc clauſula non habetur in Edvard. 6. Artic.

25.

Of the Sacrameuts.

Sacraments ordained of Chriſt be not onely badges or tokens of Chriſtian mens profeſſion: but rather they be certain ſure witneſſes, and effectual ſignes of grace and Gods good will towards us, by the which he doth work inviſibly in us, and doth not onely quicken, but alſo ſtrengthen and confirm our faith in him.

Dominus noſter Ieſus Chriſtus, Sacramentis numero pauciſſimis, obſervatu facillimis, ſignificatione præſtantiſſimis, ſocietatem novi populi colligavit, ſicut eſt Baptiſmus & Cœna Domini

"There are two Sacraments ordained of Christ our Lord in "the Gospel, that is to say, Baptisme, and the Supper of the "Lord.

"Those five commonly called Sacraments, that is to say, con- "firmation, Penance orders, Matrimony, and extream Unction, "are not to be counted for Sacraments of the Gospel, being such "as have grown, partly of the corrupt following of the Apostles, "partly are states of life allowed in the Scriptures but yet have "not like nature of Sacraments with Baptisme and the Lords "Supper, for that they have not any visible signe or ceremony "ordained of God.

Hæc notata non habentur in Edv. 6. Artic.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duely use them. And in such onely, as worthily receive the same, † they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as S. Paul saith.

† Idq; non ex opere (ut quidam loquuntur) operato: quæ vox ut peregrina est, Sacris literis ignota, sic parit sensum minimè pium sed admodum superstitiosum. Artic. Edvard. 6.

26.
Of the unworthinesse of the Ministers, which hinder not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word and Sacraments: yet forasmuch as they do not the same in their own name, but in Christs, and do minister by his commission and authority, we may use their ministery, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christs ordinance taken away by their wickednesse, nor the grace of Gods gifts diminished from such, as by faith, and rightly do receive the Sacraments ministred unto them, which be effectual, because of Christs institution and promise, although they be ministred by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences: and finally being found guilty, by just judgement be deposed.

27. Of

27.
Of Baptiſme.

BAptiſme is not onely a ſigne of profeſſion, and mark of difference, whereby Chriſtian men are diſcerned from others that be not Chriſtened: but it is alſo a ſigne of Regeneration or new birth, whereby, as by an inſtrument, they that receive Baptiſme rightly, are grafted into the Church: the promiſes of the forgiveneſs of ſin, of our adoption to be the ſons of God, by the holy Ghoſt, are viſibly ſigned and ſealed: faith is confirmed, and grace increaſed by vertue of prayer unto God. The Baptiſme of yong children is in any wiſe to be retained in the Church, as moſt agreeable with the inſtitution of Chriſt.

28.
Of the Lords Supper.

THe Supper of the Lord is not onely a ſigne of the love that Chriſtians ought to have among themſelves one to another: but rather it is a Sacrament of our Redemption by Chriſts death. Inſomuch that to ſuch as rightly, worthily, and with faith receive the ſame, the bread which we break, is a partaking of the body of Chriſt: and likewiſe the Cup of bleſsing is a partaking of the blood of Chriſt.

Tranſubſtantiation (or the change of the ſubſtance of Bread and Wine) in the ſupper of the Lord, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occaſion to many ſuperſtitions.

Quum naturæ humanæ veritas requirat, ut unius ejuſdemque hominis Corpus in multis locis ſimul eſſe non poſſit, ſed in uno aliquo & definito loco eſſe oporteat, ideirco Chriſti corpus in multis & diverſis locis eodem tempore præſens eſſe non poteſt. Et quoniam ut tradunt ſacræ literæ, Chriſtus in cœlum fuit ſublatus, & ibi uſque ad finem ſeculi eſt permanſurus, non debet quiſquam fidelium carnis ejus & ſanguinis Realem & corporalem (ut loquuntur) præſentiam in Euchariſtiâ vel credere vel profiteri R. *Edvardi* 6. *Artic.*

"The body of Chriſt is given, taken, and eaten, in the Supper onely after an heavenly and ſpiritual manner. And the meane "whereby the body of Chriſt is received and eaten in the Supper, "is Faith.

Hæc notata non habentur in Reg. Edvard. 9. Artic.

The

The Sacrament of the Lords Supper was not by Christs ordinance reserved, carried about, lifted up, and worshipped.

29.

Of the wicked which eat not the body of Christ in the use of the Lords Supper.

Non habetur hic Artic. in R. Edv. sexti.

"The wicked, and such as be void of a lively faith, although "they do carnally and visibly press with their teeth (as "St. Augustine saith) the Sacrament of the body and blood of "Christ: yet in no wise are they partakers of Christ, but rather to "their condemnation do eat and drink the signe or Sacrament of so "great a thing.

30.

Of both kindes.

The Cup of the Lord is not to be denied to the Lay-people. For both the parts of the Lords Sacrament, by Christs ordinance and commandment, ought to be ministred to all Christian men alike.

31.

Of the one oblation of Christ finished upon the Crosse.

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

32.

Of the marriage of Priests

Non habentur hæc notata in R. Edvard. 6. Artic.

Bishops, Priests and Deacons are not commanded by Gods law, either to vow the estate of single life, or to abstain from marriage: "therefore it is lawful also for them, as for all other Christian

Chriſtian men, to marry at their own diſcretion, as they ſhall judge the ſame to ſerve better to godlineſs.

33.
Of excommunicate perſons, how they are to be avoided.

That perſon which by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful as an Heathen and Publican, untill he be openly reconciled by Penance, and received into the Church by a Judge that hath authority thereunto.

34.
Of the traditions of the Church.

It is not neceſſary that Traditions and ceremonies be in all places one or utterly like, for at all times they have been divers, and may be changed according to the diverſity of countries, times, and mens manners, ſo that nothing be ordained againſt Gods Word. Whoſoever through his private judgement, willingly and purpoſely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that other may fear to do the like) as he that offendeth againſt the common order of the Church, and hurteth the authority of the Magiſtrate, and woundeth the conſciences of the weak brethren.

"Every particular or national Church, hath authority to ordain, "change and abolish Ceremonies or Rites of the Church, ordained "only by mans authority, ſo that all things be done to edifying.

Non habentur hæc notata in Edv. 6. Artic.

35.
* Of Homilies.

* Homiliæ nuper Eccleſiæ Anglicanæ per injunctiones Regias editæ atque commendatæ piæ ſunt atq; ſalutares, doctrinamq; ab omnibus amplectendam continent.

The ſecond Book of Homilies, the ſeveral titles whereof we have joyned under this Article, doth contain a godly and wholſome Doctrine, and neceſſary for theſe times, as doth the former book of Homilies, which were ſet forth in the time of Edward the ſixth: and therefore we judge them to be read in Churches by the Miniſters

Ministers diligently and distinctly, that they may be understanded of the people.

Of the names of the Homilies.

1 OF the right use of the Church.
2 Against peril of Idolatry.
3 Of repairing and keeping clean of Churches.
4 Of good works, first of Fasting.
5 Against gluttony and drunkennesse.
6 Against excesse of apparel.
7 Of Prayer,
8 Of the place and time of prayer.
9 That common Prayers and Sacraments ought to be ministred in a known tongue.
10 Of the reverent estimation of Gods Word.
11 Of almes doing.
12 Of the nativity of Christ.
13 Of the Passion of Christ.
14 Of the Resurrection of Christ.
15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16 Of the gifts of the holy Ghost.
17 For the Rogation dayes.
18 Of the state of Matrimony.
19 Of Repentance.
20 Against Idlenes.
21 Against Rebellion.

De libro precationum & ceremoniarum Ecclesiæ Anglicanæ.

LIber qui nuperrime authoritate Regis & Parliamenti Ecclesiæ Anglicanæ traditus est, continens modum & formam orandi & Sacramenta administrandi in Ecclesiâ Anglicanâ: similiter & libellus eadem autoritate editus de ordinatione ministrorum Ecclesiæ, quoad doctrinæ veritatem, pii sunt, & salutari doctrinæ Evangelii

Evangelii in nullo repugnant ſed congruunt, & eandem non parum promovent & illuſtrant, atque ideo ab omnibus Eccleſiæ Anglicanæ fidelibus membris, & maxime à miniſtris verbi cum omni promptitudine animorum & gratiarum actione; recipiendi, approbandi, & populo Dei commendandi ſunt. Artic. R. Edvard.6.

36.
Of Conſecration of Biſhops and Miniſters.

The book of Conſecration of Archbiſhops, and Biſhops, and ordering of Prieſts, and Deacons, lately ſet forth in the time of Edward the firſt, and confirmed at the ſame time by authority of Parliament, doth contain all things neceſſary to ſuch Conſecration and ordering: neither hath it any thing, that of it ſelf is ſuperſtitious and ungodly. And therefore, whoſoever are conſecrated or ordered according to the Rites of that book, ſince the ſecond year of the aforenamed King Edward, unto this time, or hereafter ſhall be conſecrated, or ordered according to the ſame Rites, we decree all ſuch to be rightly, orderly, and lawfully conſecrated and ordered.

37.
Of the civil Magiſtrates.

"The Queens Majeſty hath the chief power in this Realm of "England, and other her Dominions, unto whom the chief "government of all eſtates of this Realm, whether they be Ec- "cleſiaſtical or Civil, in all cauſes doth appertain, and is not, nor "ought to be ſubject to any forreigne Juriſdiction.

"Where we attribute to the Queens Majeſty the chief govern- "ment, by which titles we underſtand the minds of ſome danger- "ous folkes to be offended: we give not our Princes the mini- "ſtring, either of Gods word, or of the Sacraments, the which "thing the Injunctions alſo lately ſet forth by Elizabeth our "Queen do moſt plainly teſtifie: but that onely prerogative which "we ſee to have been given always to all godly Princes in holy "Scriptures by God himſelf, that is, that they ſhould rule all e- "ſtates and degrees committed to their charge by God, whether "they be Eccleſiaſtical or Temporal, and reſtrain with the civil "ſword the ſtubborn and evil doers.

Rex Angliæ eſt ſupremum caput in terris poſt Chriſtum Eccleſiæ Anglicanæ & Hiberniæ Artic. Edv.6. Hæc notata non habentur in Artic. Edverd.6.

Magiſtratus civilis eſt à Deo ordinatus atque probatus, quamobrem illi non ſolum propter iram, ſed etiam propter conſcientiam obediendum eſt. *Artic. R. Edw. 6.*

The Biſhop of Rome hath no juriſdiction in this Realm of England.

The Laws of the Realm may puniſh Chriſtian men with death, for heinous and grievous offences.

It is Lawful for Chriſtian men, at the commandment of the Magiſtrate, to wear weapons, and ſerve in the warrs.

38.
Of Chriſtian mens goods, which are not common.

The riches and goods of Chriſtians are not common, as touching the right, title and poſſeſſion of the ſame, as certain Anabaptiſts do falſly boaſt. Notwithſtanding every man ought of ſuch things as he poſſeſſeth, liberally to give almes to the poor, according to his ability.

39.
Of a Chriſtian mans oath.

As we confeſſe that vain and raſh ſwearing is forbidden Chriſtian men by our Lord Jeſus Chriſt, and James his Apoſtle: So we judge that Chriſtian Religion doth not prohibit, but that a man may ſweare when the Magiſtrate requireth in a cauſe of faith and charity, ſo it be done according to the Prophets teaching, in juſtice, judgement and truth.

R. Edw. 6. Art. 39.
Reſurrectio mortuorum nondum eſt facta.

REſurrectio mortuorum non adhuc facta eſt, quaſi tantum ad animum pertineat, qui per Chriſti gratiam à morte peccatorum exciteur, ſed extremo die quoad omnes qui obieruut, expectanda eſt: tunc enim vita defunctis (ut ſcripturæ manifeſtiſſime teſtantur) propria corpora, carnes & oſſa reſtituentur, ut homo integer, prout vel recte vel perdite vixerit, juxta ſua opera, ſive præmia ſive pœnas reportet. Art. R. Ed. 6.

R. Edw.

R. Ed. 6. Art. 40.

Defunctorum animæ neque cum corporibus intereunt, neque otiose dormiunt.

QUi animas defunctorum prædicant usque ad diem judicii absq; omni sensu dormire, aut illas asserunt una cum corporibut mori, et extrema die cum illis excitandas, ab orthodoxa fide, quæ nobis in sacris literis traditur, prorsus dissentiunt.

R. Edv. 6. Art. 41.

Millenarii.

QUi *Millenariorum* fabulam revocare conantur, sacris literis adversantur, & in Judaica deliramenta sese præcipitant.

R. Edv. Art. 42.

Non omnes tandem servandi sunt.

HIi quoque damnatione digni sunt, qui conantur hodie perniciosam opinionem instaurare, quod omnes, quantumvis impii, servandi sunt tandem, cum definito tempore à justitia divina pœnas de admissis flagitiis luerunt.

The Ratification.

THis Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Soveraign Lady *Elizabeth* by the grace of God of England, France and Ireland Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hand of the Arch-Bishop and Bishops of the upper House, and by the subscription of the whole Cleargie in the neither house in their Convocation, in the year of our Lord 1571.

THE TABLE.

1 OF faith in the Trinity.
2 Of Christ the Son of God.
3 Of his going down into hell.

4 Of his Reſurrection.
5 Of the holy Ghoſt.
6 Of the ſufficiency of the Scripture.
7 Of the old Teſtament.
8 Of the three Creeds.
9 Of the original ſin.
10 Of free-will.
11 Of Iuſtification.
12 Of good works.
13 Of works before juſtification.
14 Of works of ſupererogation.
15 Of Chriſt alone without ſin.
16 Of ſin after Baptiſme.
17 Of Predeſtination and Election.
18 Of obtaining ſalvation by Chriſt.
19 Of the Church.
20 Of the authority of the Church.
21 Of the authority of the General councels.
22 Of purgatory.
23 Of miniſtring in the Congregation.
24 Of ſpeaking in the Congregation.
25 Of the Sacraments.
26. Of the worthineſſe of Miniſters.
27 Of Baptiſme.
28 Of the Lords Supper.
29 Of the wicked which eat not the body of Chriſt.
30 Of both kindes.
31 Of Chriſts one oblation.
32 Of the marriage of Prieſts.
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34 Of traditions of the Church.
35 Of Homilies.
36 Of conſecration of Miniſters.
37 Of civil Magiſtrates.
38 Of Chriſtian mens goods.
39 Of a Chriſtian mans oath.
40 Of the Ratification.

Anno primo Reginæ Eliz. cap. 2.

There ſhall be Uniformity of Prayer, and Adminiſtration of Sacraments.

WHere at the death of our late Soveraign Lord King Edward the 6th. there remained one uniform Order of Common Service and Prayer, and of the Adminiſtration of Sacraments, Rights and Ceremonies in the Church of England, which was ſet forth in one Book, entituled, The Book of Common Prayer & Adminiſtration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Act of Parliament, holden in the 5th. and 6th. years of our ſaid late Sovereign Lord King Edward the 6th. entituled An Act for the Uniformity of Common Prayer, and Adminiſtration of the Sacraments; the which was repealed and taken away by Act of Parliament, in the firſt year of the reign of our late Soveraign Lady Queen Mary, to the great decay of the due honour of God, and diſcomfort to the profeſſors of the truth of Chriſts Religion:

Stat. 5. & 6. Ed. 6. 1.

Stat. 1. M. 2.

Be it therefore enacted by the Authority of this preſent Parliament, That the ſaid Statute of repeal, and every thing therein contained, only concerning the ſaid Book, and the Service, Adminiſtration of the Sacraments, Rites and Ceremonies, contained or appointed in or by the ſaid Book, ſhall be voyd and of none effect, from and after the feaſt of the Nativity of St. John Baptiſt next coming, And that the ſaid Book, with the Order of Service, and of the adminiſtration of Sacraments, Rites and Ceremonies, with the Alteration and Additions therein added and appointed by this Eſtatute, ſhall ſtand and be from and after the ſaid feaſt of the Nativity of St John Baptiſt, in full force and effect, according to the Tenour and effect of this Eſtatute; any thing in the foreſaid Eſtatute of repeal to the contrary notwithſtanding.

A Repeal of the Statute 1 M. 2. & the book of Common Prayer ſhall be of effect.

And be it further enacted by the Queens Highneſſe, with the aſſent

assent of the Lords and Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers in any Cathedral or Parish or Church, or other place within this Realm of England, Wales, & the Marches of the same, or other the Queens Dominions, shall from and after the feast of the Nativity of St. John Baptist next coming, be bounden to say and use the Mattens, Evensong, Celebration of the Lords Supper, and Administration of each of the Sacraments, and all the Common and open Prayer, in such order and form as is mentioned in the said Book so authorized by Parliament, in the said 5. and 6. years of the reign of King Edward the 6th. with one alteration or addition of certain Lessons, to be used on every Sunday in the year, and the form of the Letanie altered and corrected, and two sentences onely added in the delivery of the Sacrament to the Communicants, and none other, or otherwise.

The Book of Common Prayer shall be used, 8. Eliz.

The alteration of the book set forth 5,&. 6. Ed. 6.1.

And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or Minister the Sacraments from and after the feast of the Nativity of St. John Baptist next coming refuse to use the said Common Prayer or to Minister the Sacraments in such Cathedral or Parish Church, or other places, as he should use to minister the same, in such order or form as they be mentioned and set forth in the said Book, or shall wilfully or obstinately, standing in the same, use any other Rite, Ceremony, Order, Form or manner of Celebrating the Lords Supper, openly or privily, or Mattens, Evensong, Administration of the Sacraments, or other open Prayers, then is mentioned and set forth in the said Book, (open Prayer in and throughout this Act, is meant that Prayer which is for others to come unto, or hear, either in Common Churches, or private Chappels, or Oratories, Commonly called the Service of the Church) or shall preach, declare or speak any thing in the derogation or depraving of the said Book, or any thing there in contained, or of any part thereof, and shall be thereof lawfully convicted, according to the Laws of this Realm, by verdict of 12. men, or by his own Confession, or by the Notorious evidence of the Fact, shall lose and forfeit to the Queens Highnesse, her Heirs and successors, for his first offence, the profit of all his spiritual Benefices or Promotions, coming or arising in one whole year next after his conviction. And also that the person so convicted, shall for the same offence, suffer imprisonment for the space of 6. months without Bail or mainprise.

The forfeiture of those which use any other Service than the Book of Common Prayer.

The penalty for depraving the Book of Common Prayer.

And

And if any such person once convict of any offence concerning the premisses, shall after this first conviction eftsoons offend, and be thereof in form aforesaid lawfully convict, that then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived, ipso facto, of all his spiritual Promotions, and that it shall be lawful to all Patrons or Donors of all and singular the same spiritual Promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. The penalty for the second offence.

And that if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premisses the third time, and shall be thereof in form aforesaid lawfully convicted, that then the person so offending, and convicted the third time, shall be deprived, ipso facto, of all his spiritual Promotions, and also shall suffer Imprisonment during his life. The penalty for the third offence.

And if the person that shall offend, and be convicted in form aforesaid, concerning any of the premisses, shall not be Beneficed, nor have any spiritual Promotion, that then the same person so offending and convict, shall for the first offence suffer Imprisonment during one whole year next after his said conviction, without Baile or Mainprise. The penalty of an offender having no spiritual Promotion.

And if any person, not having any spiritual Promotion, after his first conviction shall eftsoons offend in any thing concerning the premisses, and shall in form aforesaid be thereof lawfully convicted, that the same person shall for his second offence suffer Imprisonment during his life.

And it is ordained and enacted by the Authority aforesaid, That if any person or persons whatsoever, after the said Feast of the Nativity of St. John Baptist next coming, shall in any Enterludes, Playes, Songs, Rymes, or by other open words, declare or speak any thing in the derogation, depraving or despising of the same book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings, compel or cause, or otherwise procure or maintain any Parson, Vicar or other Minister, in any Cathedral or Parish Church, or in Chappel, or in any other place, to sing or say any Common or open prayer, or to minister any Sacrament, otherwise, or in any other manner and form than is mentioned in the said book, or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral or Parish Church, Chappel, or any other place, to sing or say common and open prayer, or to Minister the Sacraments, The forfeiture of them which do any thing or speak in the derogation of the book of Common Prayer.

Causing other Prayer to be said or sung, Coke pla. fol. 312.

The forfeiture of an hundred Marks for the first offence. *Dyer* fol. 203. 231. 323.

ments, or any of them in such manner and form, as is mentioned in the said book: That then every such person being thereof lawfully convicted, in form above said, shall forfeit to the Queen our Sovereign Lady, her Heires and Successors, for the first offence an hundred marks.

The forfeiture of four hundred marks for the second offence.

And if any person or persons being once convict of any such offence, ertsoones offend against any of the last recited offences, and shall in form aforesaid be thereof lawfully convict, That then the same person so offending and convict, shall for the second offence forfeit to the Queen our Sovereign Lady, her Heirs and Successors, four hundred marks.

The forfeiture of the third offence.

And if any person, after he in form aforesaid shall have been twice convict of any offence, concerning any of the last recited offences, shall offend the third time, and be thereof in form above-said lawfully convict, That then every person so offending and convict, shall for his third offence forfeit to our Sovereign Lady the Queen, all his goods and Chattels, and shall suffer Imprisonment during his life.

The penalties if the party convicted do not pay his forfeiture within the time limited.

And if any person or persons, that for his first offence concerning the premisses shall be convict in form aforesaid, do not pay the sum to be paid by vertue of his conviction, in such manner and form as the same ought to be paid, within six weeks next after his conviction, That then every person so convict, and so not paying the same, shall for the same first offence, in stead of the said sum, suffer Imprisonment by the space of six monthes without Bayle or mainprize.

And if any person or persons, that for his second offence concerning the premisses shal be convict in form aforesaid, do not pay the said sum, to be paid by vertue of his Conviction and this Statute, in such manner and form as the same ought to be paid, within six weeks next after his said second conviction, that then every person so convicted, and not so paying the same, shall for the same second offence, in the stead of the said sum, suffer Imprisonment during twelve months without bayle or mainprize.

Every person shall resort to the Church upon the Holy dayes.

And that from and after the said Feast of the Nativity of St. John Baptist next coming, all and every person and persons, inhabiting within this Realm, or any other the Queens Majesties Dominions, shall diligently and faithfully, having no lawfull or reasonable excuse to be absent, endeavour themselves to resort to their Parish Church, or Chapel accustomed, or upon reasonable let thereof, to some usual place where Common Prayer and such service

ſervice of God ſhall be uſed, in ſuch time of let upon every Sunday, and other dayes ordained and uſed to be kept as holy dayes, and then and there to abide orderly and ſoberly, during the time of the Common Prayer, Preaching or other ſervice of God, there to be uſed and miniſtred, upon pain of puniſhment by the cenſures of the Church. And alſo upon pain that every perſon ſo offending, ſhall forfeit for ſuch offence twelvepence, to be levied by the Church-wardens of the Pariſh where ſuch offence ſhall be done, to the uſe of the poor of the ſame Pariſh, of the goods, lands and tenements of ſuch offender, by way of diſtreſſe.

The forfeiture for not coming to Church 32. Eliz. 1.

And for due Execution hereof, the Queens moſt excellent Majeſty, the Lords Spiritual, and all the Commons in this preſent Parliament aſſembled, do in Gods name earneſtly require and charge all the Archbiſhops, Biſhops and other Ordinaries, that they ſhall endeavour themſelves to the uttermoſt of their knowledges, that the due and true Execution hereof may be had throughout their Dioceſſe and Charges, as they will anſwer before God, for ſuch evils and plagues wherewith Almighty God may juſtly puniſh his people, for neglecting this good and wholſome Law.

And for their Authority in this behalf, be it further enacted by the Authority aforeſaid, That all and ſingular the ſaid Archbiſhops, Biſhops, and all other their Officers, exerciſing Eccleſiaſtical Juriſdiction, as well in place exempt, as not exempt, within their Dioceſſe, ſhall have full power and authority by this Act, to reform, correct and puniſh by Cenſures of the Church, all and ſingular perſons which ſhall offend within any their Juriſdictions or Dioceſſe, after the ſaid Feaſt of the Nativity of St. John Baptiſt next coming, againſt this Act and Statute: any other Law, Statute, Privilege, Liberty or Proviſion, heretofore made, had or ſuffered, to the contrary notwithſtanding.

The Ordinary may puniſh Offenders by the Cenſures of the Church

And it is Ordained and enacted by the Authority aforeſaid, That all and every Juſtices of Oyer and Determiner, or Juſtices of Aſſize, ſhall have full power and Authority in every of their Open and general Seſſions, to enquire, hear and determine, all and all manner offences, that ſhall be committed or done, contrary to any Article contained in this preſent Act, within the limits of the Commiſſion to them directed, and to make Proceſſe for the Execution of the ſame, as they may do againſt any perſon being indicted before them of treſpaſſe, or lawfully convicted thereof.

Which Juſtices may puniſh their offences.

A Biſhop may joyn with the Iuſtices to enquire of offenders.

Provided alwayes, and be it enacted by the Authority aforeſaid, that all and every Archbiſhop and Biſhop, ſhall or may at all time and times, at his liberty and pleaſure, joyn and aſſociate himſelf by vertue of this Act, to the ſaid Juſtices of Oyer and Determiner, or to the ſaid Juſtices of Aſſize, at every of the ſaid open and General Seſſions to be holden in any place within his Dioceſſe, for and to the enquiry, hearing and determining of the offences aforeſaid.

At whoſe charges the books of Common prayer ſhall be gotten.

Provided alſo and be it enacted by the Authority aforeſaid, That the books concerning the ſaid Services, ſhall at the Coſts and charges of the Pariſhioners of every Pariſh and Cathedral Church, be attained and gotten before the ſaid Feaſt of the Nativity of St. Iohn Baptiſt next following; and that all ſuch Pariſhes and Cathedral Churches, or other places, where the ſaid books ſhall be attained and gotten before the ſaid Feaſt of the Nativity of Saint Iohn Baptiſt, ſhall within three weeks next after the ſaid books ſo attained and gotten, uſe the ſaid Service, and put the ſame in Ure, according to this Act.

Within what time offenders ſhall be Impeached.

And be it further enacted by authority aforeſaid, That no perſon or perſons ſhall be at any time hereafter Impeached, or otherwiſe moleſted, of, or for any of the offences above-mentioned, hereafter to be committed or done contrary to this Act, unleſſe he or they ſo offending be thereof Indicted at the next General Seſſions to be holden before any ſuch Juſtices of Oyer and Determiner, or Juſtices of Aſſize, next after any offence committed or done contrary to the tenour of this Act,

Trial of Peers

Provided alwayes, and be it ordained and enacted by the Authority aforeſaid, That all and ſingular Lords of the Parliament, for the third offence above mentioned, ſhall be tryed by their Peers.

Chief Officers of Cities and Boroughs ſhall enquire of offenders.

Provided alſo, and be it Ordained and Enacted by the Authority aforeſaid, That the Major of London, and all the Majors, Bayliffs, and other head Officers, of all and ſingular Cities, Boroughs, and Towns Corporate, within this Realm, Wales, and the Marches of the ſame, to the which Juſtices of Aſſize, do not commonly repaire, ſhall have full power and authority by vertue of this Act, to enquire, hear and determine the offences abovefaid, and every of them, yearly within fifteen dayes after Eaſter, and St. Michael the Archangel, in like manner and form as Juſtices of Aſſize, and Oyer and Determiner may do.

The Ordinaries Iuriſdiction in their Caſes.

Provided alwayes, and be it Ordained and Enacted by the Authority aforeſaid, that all and ſingular Arch-biſhops and Biſhops,

shops, and every of their Chancellours, Commissaries, Archdeacons, and other Ordinaries having any peculiar Ecclesiastical Jurisdiction, shall have full power and authority by vertue of this Act, as well to enquire in their Visitation, and elsewhere within their Jurisdiction at any other time and place, to take accusations, and informations, of all and every the things above mentioned, done, committed, or perpetrated within the Limits of their Jurisdictions and authority, and to punish the same by Admonition, Excommunication, Sequestration or Deprivation, and other Censures and Processe, in like form as heretofore hath been used in like Cases, by the Queens Ecclesiastical Laws.

None shall be punished above once for one offence.

Provided alwayes and be it Enacted, that whatsoever persons offending in the Premises, shall for their offences, first receive a punishment of the Ordinary, having a Testimonial thereof under the said Ordinaries seal, shall not for the same offence afterwards be convicted before the Justices; And likewise receiving for the said first offence, punishment by the Justices, shall not for the same offence afterwards receive punishment of the Ordinary: Any thing contained in this Act to the contrary notwithstanding.

Ornaments of the Church and Ministers

Provided alwayes, and be it Enacted, that such ornaments of the Church, and of the Ministers thereof, shall be retained and be in use, as was in this Church of England, by Authority of Parliament, in the second year of the Reign of King Edward the first, until other order shall be therein taken by the Authority of the Queenes Majesty, with the advice of her Commissioners appointed and Authorized under the Great Seal of England for causes Ecclesiastical, or of the Metropolitan of this Realm.

And also, that if there shall happen any contempt or irreverence to be used in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this book, the Queens Majesty may by the like advice of the said Commissioners or Metropolitan, ordain and publish such farther Ceremonies or Rites, as may be most for the advancement of Gods Glory, the edifying of his Church, and the due reverence of Christs holy mysteries and Sacraments.

All Lawes & Ordinances made for other service, shall be void.

And be it further Enacted by the Authority aforesaid, That all Laws, statutes, and ordinances wherein or whereby any other service, administration of Sacraments, or Common Prayer, is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions or Countryes, shall from henceforth be utterly void and of none effect Coke pla. fol 352.

A Clauſe *Anno* 8. *Eliz.* cap. 1.

A confirmation of the Stat. of 1 Eliz. 2. touching the book of Common Prayer, & Adminiſtration of the Sacraments.

WHereforꝛe, foꝛ the plain declaration of all the pꝛemiſſes, and to the intent that the ſame may the better be known to every of the Queens Majeſties ſubjects, whereby ſuch evil ſpeech, as heretofoꝛe hath been uſed againſt the High ſtate of Pꝛelacy, may hereafter ceaſe; Be it now declared and enacted by the Authoꝛity of this preſent Parliament, that the ſaid Act and Statute made in the firſt year of the reign of our ſaid Soveraign Lady the Queens Majeſty, whereby the ſaid book of Common-pꝛayer, and the Adminiſtration of Sacraments, with other Rites and Ceremonies, is authoꝛized and allowed to be uſed, ſhall ſtand and remain good and perfect to all reſpects and purpoſes: And that ſuch oꝛder and foꝛm foꝛ the Conſecrating of Archbiſhops, and Biſhops, and foꝛ the making of Pꝛieſts, Deacons, and Miniſters, as was ſet foꝛth in the time of the ſaid late King Edward the ſixth, and added to the ſaid Book of Common-pꝛayer, and authoꝛiſed by Parliament in the fifth and ſixth years of the ſaid late King, ſhall ſtand and be in full foꝛce and effect, and ſhall from henceforth be uſed and obſeꝛved in all places within this Realm, and other the Queens Majeſties Dominions and Countries.

A Confirmation of the Stat. of 5. & 6. Ed. 6. 1: touching the form of conſecrating Archbiſhops, &c.

Anno

Anno 13. Eliz. cap. 12.

Reformation of Diſorders in the Miniſters of the Church, &c.

That the Churches of the Queens Majeſties Dominions, may be ſerved with Paſtors of ſound Religion: Be it enacted by the Authority of this preſent Parliament, That every perſon under the degree of a Biſhop, which doth or ſhall pretend to be a Prieſt, or Miniſter of Gods holy Word and Sacraments, by reaſon of any other form of Inſtitution, Conſecration, or ordering, than the form ſet forth by Parliament in the time of the late King of moſt Worthy Memory, King Edward the ſixth, or now uſed in the Reigne of our moſt gracious Soveraigne Lady, before the Feaſt of the Nativity of Chriſt next following, ſhall in the preſence of the Biſhop or Guardian of the Spiritualities of ſome one Dioceſſe where he hath or ſhall have Eccleſiaſtical living, declare his aſſent, and ſubſcribe to all the Articles of Religion, which only concern the Confeſſion of the true Chriſtian Faith, and the Doctrine of the Sacraments, compriſed in a book imprinted, entituled, Articles; Whereupon it was agreed by the Archbiſhops and Biſhops of both Provinces, and the whole Clergy in the Convocation holden at London in the year of our Lord God a thouſand five hundred ſixty and two, according to the computation of the Church of England, for the avoiding of the diverſities of opinions, and for the eſtabliſhing of conſent touching true Religion, put forth by the Queens Authority; and ſhall bring from ſuch Biſhop or Guardian of Spiritualties, in writing under his Seal Authentick, a teſtimonial of ſuch aſſent and ſubſcription, and openly on ſome Sunday in the time of ſome publick ſervice afternoon, in every Church where by reaſon of any Eccleſiaſtical living he ought to attend, read both the ſaid teſtimonial, and the ſaid Articles, upon pain that every ſuch perſon which ſhall not before the ſaid Feaſt do as is above appointed, ſhall be (ipſo facto) deprived, and all his Eccleſiaſtical promotions ſhall be void, as if he were then naturally dead.

3 Edw. 6. 12. 5 Edw. 6. 1. Dyer f. 377.

Every Eccleſiaſtical perſon ſhall ſubſcribe to the Articles touching the Confeſſion of the Faith, and declare his aſſent thereunto.

Reading of the Articles & teſtimonial.

And

The penaltie of maintaining of Doctrine against the Articles.

And that if any person Ecclesiastical, or which shall have Ecclesiastical livings, shall advisedly maintain or affirm any Doctrine directly contrary or repugnant to any of the said Articles, and being convented before the Bishop of the Diocesse, or the Ordinary, or before the Queens Highnesse Commissioners in causes Ecclesiastical shall persist therein, or not revoke his error, or after such revocation eftsoones affirm such untrue Doctrine: such maintaining or affirming, and persisting, or such eftsoone affirming shall be just cause to deprive such person of his Ecclesiastical promotions: And it shall be lawful to the Bishop of the Diocese, or the Ordinary, or the said Commissioners, to deprive such persons so persisting, or lawfully convicted of such eftsoones affirming, and upon such sentence of deprivation pronounced, he shall be indeed deprived.

Several things required in him which shall be admitted to a Benefice.

And that no person shall hereafter be admitted to any Benefice with Cure, except he then be of the age of three and twenty years at the least, and a Deacon, and shall first have subscribed the said Articles in presence of the Ordinary, and publickly read the same in the Parish Church of that Benefice, with declaration of his unfeigned assent to the same. And that every person after the end of this Session of Parliament to be admitted to a Benefice with Cure, except that within two moneths after his Induction he do publickly read the said Articles in the same Church whereof he shall have Cure, in the time of Common Prayer there, with declaration of his unfeigned assent thereto, and be admitted to minister the Sacraments within one year after his Induction, if he be not so admitted before, shall be upon every such default, ipso facto, immediately deprived.

And that no person now permitted by any dispensation, or otherwise, shall retain any Benefice with Cure, being under the age of One and Twenty years, or not being Deacon at the least, or which shall not be admitted, as is aforesaid, within one year next after the making of this Act, or within six moneths after he shall accomplish the age of twenty four years, on pain that such his dispensation shall be meerly void.

The age of a Minister or Preacher, and his testimonial.

And that none shall be made Minister, or admitted to Preach or Administer the Sacraments, being under the age of four and twenty years, nor unlesse he first bring to the Bishop of that Diocese from men known to the Bishop to be of sound Religion, a testimonial, both of his honest life, and of his professing the Doctrine expressed in the said Articles; nor unless he be able to answer and render

render to the Ordinary an account of his faith in Latine, according to the ſaid Articles, or have ſpecial gift and ability to be a Preacher: nor ſhall be admitted to the Order of Deacon or Miniſtry, unleſs he ſhall firſt ſubſcribe to the ſaid Articles.

And that none hereafter, ſhall be admitted to any Benefice with Cure, of or above the value of thirty pounds yearly in the Queens books, unleſſe he ſhall then be a Batchellour of Divinity, or Preacher lawfully allowed by ſome Biſhop within this Realm, or by one of the Univerſities of Cambridge or Oxford.

Who may have a Benefice of the yearly value of xxx l.

And that all Admiſsions to Benefices, Inſtitutions, and Inductions to be made of any perſon contrary to the form or any Proviſion of this Act, and all tolerations, diſpenſations, qualifications, and licences whatſoever to be made to the contrary hereof, ſhall be meerly void in Law, as if they never were.

All Admiſſions, Inductions, Tolerations.

Provided alway, That no title to confer or preſent by a Lapſe, ſhall accrue upon any deprivation, ipſo facto, but after ſix moneths notice of ſuch deprivation given by the Ordinary to the Patron.

No Lapſe upon deprivation but after notice. Dyer. fo. 377. 346. 369. Cok. li. 6. fol 29.

The

ADVERTISMENTS

partly for due order

IN THE

PUBLICK ADMINISTRATION

OF THE

HOLY SACRAMENTS,

AND

Partly for the apparel of all persons Ecclesiastical, by vertue of the Queens Majesties letters commanding the same; the 25. day of *January* in the seventh year of the reign of our Soveraign Lady *ELIZABETH*, by the grace of God, of *England*, *France* and *Ireland* Queen, defender of the Faith &c.



LONDINI,

Cum privilegio ad imprimendum solum.

Anno Dom. 1564. *Anno* 7. *Eliz. R.*

The Preface.



The Queens Majesty of her godly Zeal calling to remembrance how necessary it is to the advancement of Gods glory and to the establishment of Christs pure Religion, for all her loving subjects, especially the state Ecclesiastical, to be knit together in one perfect unity of doctrine, and to be conjoyned in one uniformity of Rites and manners in the ministration of Gods holy word, in open prayer and ministration of Sacraments, as also to be of one decent behaviour in their outward apparel, to be known partly by their distinct habits to be of that vocation (who should be reverenced the rather in their offices as Ministers of the holy things whereto they be called) hath by her letters directed unto the Arch-Bishop of Canterbury and metropolitane, required, enjoyned and straightly charged, that with assistence and conference had with other Bishops, namely such as be in commission for causes Ecclesiastical, some orders might be taken, whereby all diversities and varieties among them of the Clergy and the people (as breeding nothing but contention, offence and breach of common charity, and be against the laws, good usage and ordinances of the Realm) might be reformed and repressed, and brought to one manner of uniformity throughout the whole Realm, that the people may thereby quietly honour and serve almighty God in truth, concord, unity, peace, and quietness, as by her Majesties said letters more at large doth appeare. Whereupon by diligent conference and communication in the same, and at last by assent and consent of the persons beforesaid, these orders and rules ensuing, have been thought meet and convenient to be used and followed: not yet prescribing these rules as laws equivalent with the eternal word of God, and as of necessity to binde the consciences of her subjects in the nature of them considered in themselves: Or as they should adde any efficacy, or more holinesse to the vertue of publick prayer and to the Sacraments, but as temporal orders meet Ecclesiastical, without any vain superstition, and as rules in some part of discipline concerning decency, distinction and order for the time.

Articles

Articles for Doctrine and preaching.

FIrſt, that all they which ſhall be admitted to preach ſhall be diligently examined for their conformity in unity of doctrine, eſtabliſhed by publick authority: and admoniſhed to uſe ſobriety and diſcretion in teaching the people, namely in matters of controverſie, and to conſider the gravity of their office, and to foreſee with diligence the matters which they will ſpeak, to utter them to the edification of the audience.

Item, That they ſet out in their preaching the reverent eſtimation of the holy Sacraments of Baptiſme and the Lords Supper, exciting the people to the often and devout receiving of the holy Communion of the body and blood of Chriſt, in ſuch form as is already preſcribed in the book of Common Prayer, and as it is further declared in an Homily concerning the vertue and efficacy of the ſaid Sacraments.

Item, That they move the people to all obedience, as well in obſervation of the orders appointed in the book of Common ſervice, as in the Queens Majeſties injunctions, as alſo of all other civil duties due for ſubjects to do.

Item, That all licences for preaching, granted out by the Arch-Biſhop and Biſhops within the province of Canterbury, bearing date before the firſt day of March 1564 be void & of none effect: and nevertheleſſe all ſuch as ſhall be thought meet for the office, to be admitted again without difficulty or charge, paying no more but iiii. pence for the writing, parchment and wax.

Item, If any Preacher or Parſon, Vicar or Curate ſo licenſed, ſhall fortune to preach any matter tending to diſſention, or to the derogation of the Religion and Doctrine received, that the hearers denounce the ſame to the Ordinaries, or the next Biſhop of the ſame place: but no man openly to contrary or to impugne the ſame ſpeech ſo diſorderly uttered: whereby may grow offence and diſquiet of the people, but ſhall be convinced and reproved by the Ordinary after ſuch agreeable order, as ſhall be ſeen to him according to the gravity of the offence. And that it be preſented within one moneth after the words ſpoken.

Item, That they uſe not to exact or receive unreaſonable rewards or ſtipends of the poor Paſtors, coming to their Cures to preach, whereby they might be noted as followers of filthy lucre, rather then uſe the office of preaching of charity and good zeal, to the ſalvation of mens ſouls.

Item, If the Parſon be able, he ſhall preach in his own perſon every three moneths, or elſe ſhall preach by an other, ſo that his abſence be approved by the Ordinary of the Diocеs in reſpect of ſickneſs, ſervice, or ſtudy at the Univerſities

Nevertheleſſe yet for want of able Preachers and Parſons, to tolerate them without penalty, ſo that they preach in their own perſons, or by a Learned ſubſtitute, once in every three moneths of the year.

Articles for Adminiſtration of Prayer and Sacraments.

FIrſt, That the Common prayer be ſaid or ſung decently and diſtinctly, in ſuch place as the Ordinary ſhall think meet for the largeneſſe and ſtreightneſſe of the Church and quire, ſo that the people may be moſt edified.

Item, That no Parſon or Curate not admitted by the Biſhop of the Dioces to preach, do expound in his own Cure or other where, any Scripture or matter of doctrine or by the way of exhortation, but onely ſtudy to read gravely and aptly, without any gloſsing of the ſame, or any additions, the Homilies already ſet out, or other ſuch neceſſary doctrine as is or ſhall be preſcribed for the quiet inſtruction and edification of the people.

Item, That in Cathedral Churches and colledges the holy Communion be miniſtred upon the firſt or ſecond Sunday of every moneth at the leaſt. So that both Dean, Prebendaries, Prieſts and clerks do receive: and all other of diſcretion of the foundation, do receive four times in the year at the leaſt.

Item, In the miniſtration of the holy Communion in Cathedral and collegiat Churches, the principal Miniſter ſhall uſe a cope, with goſpeller and epiſtoler agreeably, and at all other prayers to be ſaid at that Communion table, to uſe no copes but Surpleſſes.

Item, That the Dean and Prebendaries wear a ſurples with a ſilk hood in the quire: and when they preach in the Cathedral or Collegiat Church, to wear their hood.

Item, that every miniſter ſaying any publick prayers or miniſtring the Sacraments or other Rites of the Church, ſhall wear a comly ſurples with ſleeves, to be provided at the charges of the Pariſh: and that the Pariſh provide a decent table ſtanding on a frame, for the Communion table.

Item, They ſhall decently cover with Carpet, ſilk or other decent covering, and with a fair linen cloth at the time of the miniſtration, the Communion table, and to ſet the ten Commandements upon the Eaſt wall over the ſaid table.

Item, That all Communicants do receive kneeling, and as is appointed by the laws of the Realm, and the Queens Majeſties Injunctions.

Item, That the font be not removed, nor that the Curate do baptize in pariſh Churches in any Baſons, nor in any other form then is already preſcribed, without charging the parent to be preſent or abſent at the Chriſtning of his childe, although the Parent may be preſent or abſent, but not to anſwer as Godfather for his childe.

Item,

Item, That no childe be admitted to answer as Godfather or Godmother, except the childe hath received the Communion.

Item, that there be none other holydayes observed besides the Sundayes, but only such as be set out for holydayes, as in the Statute Anno quinto & sexto Edwardi sexti, and in the new Kalender authorized by the Queens Majesty.

Item, That when any Christian body is in passing, that the Bell be tolled, and that the Curate be specially called for to comfort the sick person: and after the time of his passing, to ring no more but one short peal: and one before the burial, and another short peal after the burial.

Item, That on Sundayes there be no shops open, nor artificers commonly going about their affaires worldly. And that in all Faires and common Markets, falling upon the Sunday, there be no shewing of any wares before the Service be done.

Item, That in the Rogation dayes of procession they sing or say in English the two Psalms beginning Benedic anima mea, &c. with the Letany and suffrages thereunto, with one Homily of thanksgiving to God, already devised and divided into foure parts, without addition of any superstitious ceremonies heretofore used.

Articles for certain orders in Ecclesiastical policy.

FIrst, against the day of giving of orders appointed, the Bishop shall give open monitions to all men to except against such as they know not to be worthy, either for life or conversation. And there to give notice, that none shall sue for Orders, but within their own Dioces where they were born, or had their long time of dwelling, except such as shall be of degree in the Universities.

Item, That young Priests or Ministers, made or to be made, be so instructed that they be able to make apt answers concerning the form of the Catechisme prescribed.

Item, That no Curate or Minister be permitted to serve without examination and admission of the Ordinary or his deputy, in writing, having respect to the greatnes of the Cure, and the meetnes of the party: and that the said Ministers if they remove from one Dioces to another, be by no means admitted to serve, without testimony of the Dioces from whence they come, in writing of their honesty and ability.

Item, That the Bishop do call home once in the year any Prebendary in his Church, or beneficed in the Dioces which studieth at the Universities, to know how he profiteth in learning: and that he be not suffered to be a serving or waiting man dissolutely.

Item,

Item, That at the Archdeacons visitation, the Archdeacon shall appoint the Curate to certain taxes of the New Testament, to be con'd without book. And at their next Synod to exact a rehearsal of them.

Item, That the Churchwardens once in the quarter declare by their Curates in bills subscribed with their hands to the Ordinary or to the next officer under him, who they be which will not readily pay their penalties for not coming to Gods divine service accordingly.

Item, That the Ordinaries do use good diligent examination, to foresee all Simonical pacts or covenants with the Patrons or presenters for the spoil of their glebe, tithes or mansion houses.

Item, That no persons be suffered to marry within the Levitical degrees mentioned in a table set forth by the Archbishop of Canterbury in that behalf, Anno Domini 1563. and if any such be, to be separated by order of law.

Articles for outward apparel of persons Ecclesiastical.

FIrst, that all Archbishops and Bishops do use and continue their accustomed apparel.

Item, That all Deans of Cathedral Churches, Masters of Colledges, all Archdeacons and other dignities in Cathedral Churches: Doctors, Bachilers of Divinity and Law, having any Ecclesiastical living, shall wear in their common apparel abroad, a side gown with sleeves streight at the hand, without any cuts in the same. And that also without any falling cape: and to wear tippets of Sarcenet, as is lawful for them by that act of Parliament, Anno 24. Henrici octavi.

Item, That all Doctors of Physick, or of any other faculty, having any living Ecclesiastical, or any other that may dispend by the Church one hundred marks, so to be esteemed by the fruits or tenths of their promotions: and all Prebendaries whose promotions be valued at twenty pound or upward, wear the like apparel.

Item, That they and all Ecclesiastical persons, or other having any Ecclesiastical living, do wear the cap appointed by the Injunctions. And they to wear no hats but in their journying.

Item, That they in their journying do wear their cloaks with sleeves put on, and like in fashion to their gowns, without gards, welts or cuts.

Item, That in their private houses and studies, they use their own liberty of comely apparel.

Item, That all inferiour Ecclesiastical persons shall wear long gowns of the fashion aforesaid, and caps as afore is prescribed.

Item, That all poor Parsons, Vicars and Curates do endeavour themselves

to conform their apparel in like sort, so soon and as conveniently as their ability will serve to the same. Provided that their ability be judged by the Bishop of the Dioces. And if their ability will not suffer to buy them long gowns of the form afore prescribed, that then they shall wear their short gowns, agreeable to the form before expressed.

Item, That all such persons as have been or be Ecclesiastical, and serve not the ministery, or have not accepted or shall refuse to accept the oath of obedience to the Queens Majesty, do from henceforth abroad wear none of the said apparel of the form and fashion aforesaid, but to go as meer lay men, till they be reconciled to obedience: and who shall obstinately refuse to do the same, that they be presented by the Ordinary to the Commissioners in causes Ecclesiastical, and by them to be reformed accordingly.

Protestations to be made, promised and subscribed by them that shall hereafter be admitted to any office, room or Cure in any Church, or other place Ecclesiastical.

IN primis, I shall not preach or publickly interpret, but only read that which is appointed by publick authority, without special licence of the Bishop under his seal.

I shall read the service appointed, plainly, distinctly and audibly, that all the people may hear and understand.

I shall keep the Register book according to the Queens Majesties Injunctions.

I shall use sobriety in apparel, and specially in the Church at Common prayers, according to order appointed.

I shall move the Parishioners to quiet and concord, and not give them cause of offence, and shall help to reconcile them which be at variance, to my uttermost power.

I shall read daily at the least one Chapter of the old Testament, and an other of the New, with good advisement, to the increase of my knowledge.

I do also faithfully promise in my person, to use and exercise my office and place to the honour of God, to the quiet of the Queens subjects within my charge, in truth concord and unity. And also to observe, keep and maintain such order and uniformity in all external policy, rites and ceremonies of the Church, as by the Laws, Good usuages and orders are already well provided and established.

I shall not openly intermeddle with any artificers occupations, as covetously to seek a gain thereby, having in Ecclesiastical living to the sum of twenty nobles or above by year.

Agreed

Agreed upon and ſubſcribed by,

Matthæus Cantuarienſis.
Edmondus Londonienſis.
Richardus Elienſis.
Edmondus Roffenſis.
} Commiſſioners in cauſes Eccleſiaſtical.

Robertus Wintonienſis.
Nicolaus Lincolnienſis.

With others.

Imprinted at LONDON by
Reginald Wolfe.

The OATHS of ALLEGIANCE, SUPREMACY, AND Canonical Obedience.

The Oath of ALLEGIANCE.

I *A. B.* Do truely and ſincerely acknowledge, profeſſe, teſtifie and declare in my conſcience before God and the World, that our Soveraign Lord *King Charles* is lawful and rightful King of this Realm, and of all other his *Majeſties* Dominions and Countries; and that the Pope, neither of himſelf, nor by any authority of the Church or Sea of *Rome*, or by any other means with any other, hath any power or authority to depoſe the *King*, or to diſpoſe any of his *Majeſties* Kingdoms or Dominions or to authorize any Foraign Prince to invade or annoy him or his Countries, or to diſcharge any of his Subjects of their Allegiance

leagiance and obedience to his *Majeſty*, or to give licenſe or leave to any of them to bear Armes, raiſe Tumults, or to offer any violence or hurt to his *Majeſties* Royal Perſon, State or Government, or to any of his *Majeſtyes* Subjects within his *Majeſties* Dominions.

Alſo I do ſwear from my heart, that notwithſtanding any declaration or ſentence of Excommunication or Deprivation made or granted, or to be made or granted by the Pope or his Succeſſours, or by any Authority derived or pretended to be derived from him or his Sea, againſt the ſaid *King*, his Heirs or Succeſſours, or any Abſolution of the ſaid Subjects from their Obedience; I will bear faith and true Allegiance to his *Majeſty*, his Heirs and Succeſſours, and him and them will defend to the uttermoſt of my power, againſt all conſpiracies and attempts whatſoever which ſhall be made againſt his or their Perſons, their Crown and Dignity, by reaſon or colour of any ſuch Sentence or Declaration or otherwiſe; and will do my beſt endeavour to diſcloſe and make known unto his *Majeſty*, his Heires and Succeſſours all Treaſons and Traiterous Conſpiracies which I ſhall know or hear of, to be againſt him or any of them.

And I do further ſwear, That I do from my heart abhor, deteſt and abjure, as impious and heretical, this damnable Doctrine and Poſition, That Princes which be excommunicated or deprived by the Pope, may be depoſed or murthered by their Subjects, or any other whatſoever.

And I do believe and in [Conſcience am] reſolved, that neither the Pope nor any perſon whatſoever hath power to abſolve me of this Oath, or any part thereof which

which I acknowledge by good and full authority to be lawfully administred unto me, and do renounce all pardons and dispensations to the contrary. And all these things I do plainly and sincerely acknowledge, and swear according to these expresse words by me spoken, and according to the plain and common sense and understanding of the same words, without any equivocation, or mental evasion, or secret reservation whatsoever: And I do make this Recognition and acknowledgement heartily, willingly and truely, upon the true faith of a Christian. *So help me God.* &c.

The Oath of

SUPREMACY.

I *A B.* Do utterly testifie and declare in my conscience, that the *Kings* highnesse is the onely supreme Governour of this Realm, and of all other his Highnesse Dominions and Countries, as well in all *S*pirituall or Ecclesiastical things or causes, as Temporal; And that no Foraign Prince, Person Prelate, State or Potentate, hath or ought to have any Jurisdiction, Power Superiority, Preeminence or Authority Ecclesiastical or *S*piritual with in this Realm: And therefore I do utterly renounce and forsake all Foraign Jurisdictions, Powers, Superiorities and authorities, and do promise from henceforth I shall bear faith and true Allegiance to the *Kings* Highnesse, his Heires and lawful Successours, and to my power shall assist and defend all Jurisdictions, Priviledges, Preeminences and Authorities granted, or belonging to the *Kings* Highnes, his Heirs and *S*uccessours, or united and annexed to the Imperial Crown of this Realm. *So help me God, and by the Contents of this book.*

The Oath of
SIMONY.

I *A. B.* do ſwear that I have made no *Simoniacal* payment, contract, or promiſe directly or indirectly by my ſelf, or by any other to my knowledge, or with my conſent to any perſon or perſons whatſoever for, or concerning the procuring or obtaining of the *R.* or *V.* of *A* in the Dioces of London. Nor will at any time hereafter perform or ſatisfie any ſuch kinde of payment, contract or promiſe made by any other without my knowledge or conſent. *So help me God through Jeſus Chriſt.*

Juramentum de
CANONICA OBEDIENTIA.

EGO A. B. *juro quod præſtabo veram & Canonicam Obedientiam Epiſcopo Londinenſi ejuſque ſucceſſoribus in omnibus Licitis & honeſtis.* Sic me Deus adjuvet.

Juramentum de continuâ Reſidentiâ in Vicariâ.

EGO A. B. *Juro quod ero reſidens in Vicariâ meâ niſi alitèr diſpenſatum fuerit a Diœceſano meo.*

By

By the KING

A

PROCLAMATION

Declaring

That the proceedings of his Majesties Ecclesiastical Courts and Ministers, are according to the Lawes of the Realm.

WHereas in some of the Libellous books and Pamphlets lately published, The most Reverend Father in God, the Lord Arch-bishop and Bishops of this Realm, are said to have usurped upon his Majesties Prerogative Royal, and to have proceeded in the high Commission and other Ecclesiastical Courts, contrary to the Laws and statutes of this Realm; It was ordered by his Majesties high Court of Star-Chamber, the Twelfth day of *June* last, that the opinion of the two Lords chief Justices, the Lord chief Baron, and the rest of the Judges and Barons should be had and certified in those particulars. *viz.* Whether Processes may not issue out of the Ecclesiastical Courts in the Name of the Bishops? Whether a Patent under the great Seal be necessary for the keeping of the Ecclesiastical Courts, and enabling Citations, Suspensions, Excommunications and other censures of the Church.

Church. And whether Citations ought to be in the Kings name, and under his Seal of Armes, and the like for Inſtitutions and Inductions to Benefices, and correction of Eccleſiaſtical offences? Whether Biſhops, Arch-Deacons and other Eccleſiaſtical perſons may or ought to keep any viſitation at any time unleſſe they have expreſſe Commiſſion or Patent under the great Seal of *England* to do it, and that as his Majeſties Viſitors onely, and in his name and Right alone.

Whereupon, his Majeſties ſaid Judges haveing taken the ſame into their ſerious conſideration, did unanimouſly concur and agree in opinion, and the firſt day of *July* laſt certified under their hands as followeth, That proceſſes may iſſue out of the Eccleſiaſtical Courts in the name of the Biſhops; and that a Patent under the great Seal is not neceſſary for the keeping of the ſaid Eccleſiaſtical Courts, or for enabling of Citations; Suſpenſions, Excommunications and other Cenſures of the Church; And that it is not neceſſary that Summons, Citations, or other Proceſſes Eccleſiaſtical in the ſaid Courts, or Inſtitutions, or Inductions to Benefices, or correction of Eccleſiaſtical offences by Cenſure in thoſe Courts, be in the Kings name or with the ſtyle of the King, or under the Kings Seal, or that their Seals of office have in them the Kings Armes; And that the ſtatute of *Primo Edvardi ſexti, cap. ſecundo*, which enacted the Contrary, is not now in force: And that the Biſhops, Arch-Deacons and other Eccleſiaſtical perſons, may keep their Viſitations as uſually they have done, without Commiſſion under the great Seal of *England* ſo to do: which opinions and reſolutions being declared under the hands of all his Majeſties ſaid Judges and ſo certified into his Court of Starchamber, were there recorded: and it was by that Court further ordered the fourth day of the ſaid month of *July*, that the ſaid certificate ſhould be enrolled in all other his Majeſties Courts at Weſtminſter, and in

the

the High Commiſſion, and other Eccleſiaſtical Courts, for the ſatiſfaction of all men, That the proceedings in the high Commiſſion and other Eccleſiaſtical Courts are agreeable to the Laws aud Statutes of the Realm.

And his Royal Majeſty hath thought fit, with advice of his Councel, that a publick Declaration of theſe the opinions and reſolutions of his Reverend and Learned Judges, being agreeable to the Judgment and reſolutions of former times, ſhould be made known to all his Subjects, as well to vindicate the legal proceedings of His Eccleſiaſtical Courts and Miniſters, from the Unjuſt and ſcandalous imputation of Invading or entrenching on his Royal prerogative, as to ſettle the minds and ſtop the mouths of all unquiet Spirits, that for the future they preſume not to cenſure His Eccleſiaſtical Courts or Miniſters in theſe their Juſt and warranted proceedings: And hereof his Majeſty admoniſheth all his Subjects to take warning as they ſhall anſwer the contrary at their perils.

Given at the Court at *Lyndhurſt*, the 18th. day of *Auguſt*, in the 13th. year of his Majeſties Reign.

God ſave the King.

Imprinted at *London* by *Robert Barker*, Printer to the Kings moſt Excellent Majeſty, and by the Aſſignes of *John Bill*. 1637.

A Proclamation.

THE FORM and MANNER OF MAKING & CONSECRATING BISHOPS, PRIESTS, AND DEACONS: According to the APPOINTMENT OF THE Church of England.

LONDON,

Printed by *Bonham Norton* and *John Bill*, Printers to the Kings moſt Excellent Majeſty 1619.

THE PREFACE.

IT is evident unto all men, diligently reading holy Scripture, and ancient Authors, that from the Apoſtles time, there hath been theſe Orders of Miniſters in Chriſts Church, Biſhops, Prieſts and Deacons: which Offices were evermore had in ſuch reverent eſtimation, that no man by his own private authority might preſume to execute any of them, except he were firſt called, tried, examined and known to have ſuch qualities, as were requiſite for the ſame, and alſo by publick prayer, with impoſition of hands, approved and admitted thereunto. And therefore, to the intent theſe orders ſhould be continued, and reverently uſed and eſteemed in this Church of England, it is requiſite that no man, (not being at this preſent Biſhop, Prieſt, nor Deacon) ſhall execute any of them, except he be called, tried, examined and admitted, according to the Form hereafter following. And none ſhall be admitted a Deacon, except he be twenty one years of age at the leaſt. And every man which is to be admitted a Prieſt, ſhall be full four and twenty years old. And every man which is to be conſecrated a Biſhop, ſhall be fully thirty years of age. And the Biſhop knowing either by himſelf, or by ſufficient teſtimony, any perſon to be a man of vertuous converſation, and without crime, and after examination and trial, finding him learned in the Latine tongue, and ſufficiently inſtructed in holy Scripture, may upon a Sunday or Holiday, in the face of the Church, admit him a Deacon, in ſuch manner and form as hereafter followeth.

The form and manner of ordering DEACONS.

FIrſt, When the day appointed by the Biſhop is come, there ſhall be an Exhortatiou, declaring the duty and office of ſuch as come to be admitted Miniſters, how neceſſary ſuch Orders are in the Church of Chriſt, and alſo how the people ought to eſteem them in their Vocation.

After the Exhortation ended, the Archdeacon or his Deputy, ſhall preſent ſuch as ſhall come to the Biſhop to be admitted, ſaying theſe words.

REverend Father in God, I preſent unto you theſe perſons preſent, to be admitted Deacons.

The Biſhop.

TAke heed that the perſons whom ye preſent unto us, be apt and meet, for their learning and godly converſation, to exerciſe their miniſtry duly, to the honour of God, and edifying of his Church.

The Archdeacon ſhall anſwer.

I Have enquired of them, and alſo examined them, and think them ſo to be.

And the Biſhop ſhall ſay unto the people.

BRethren, if there be any of you, who knoweth any impediment, or notable crime, in any of theſe perſons preſented to be ordered Deacons, for the which he ought not to be admitted to the ſame, let him come forth in the Name of God, and ſhew what the crime or impediment is.

And if any great crime or impediment be objected, the Biſhop ſhall ſurceaſe from Ordering that perſon, until ſuch time as the party accuſed ſhall try himſelf clear of that crime.

Then the Biſhop commending ſuch as ſhall be found meet to be Ordered, to the prayers of the Congregation, with the Clerks and people preſent, ſhall ſay or ſing the Letany, as followeth, with the prayers.

The Letany and Suffrages.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Son Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Son Redeemer of the world: have mercy upon us miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three Perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins: Spare us good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Spare us good Lord

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation.

Good Lord deliver us.

From all blindneſſe of heart, from pride, vain-glory, and hypocriſy, from envy, hatred, and malice, and all uncharitableneſſe.

Good Lord deliver us.

From fornication and all other deadly ſin, and from all the deceits of the world, the fleſh and the devil.

Good Lord deliver us.

From lightning and tempeſt, from plague, peſtilence and famine, from battle and murder, and from ſudden death.

Good Lord deliver us.

From all ſedition and private conſpiracy, from all falſe doctrine and hereſie, from hardneſſe of heart, and contempt of thy word and commandment.

Good Lord deliver us.

By

By the myſtery of thy holy Incarnation, by thy holy Nativity and Circumciſion, by thy Baptiſme, Faſting and Temptation.

Good Lord deliver us.

By thine Agony and bloody Sweat, by thy Croſſe and Paſſion, by thy precious death and burial, by thy glorious reſurrection and aſcenſon, and by the coming of the holy Ghoſt.

God Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the hour o deat', and in the day of judgement.

Good Lord deliver us.

We ſinners do beſeech thee to hear us (O Lord God) and that it may pleaſe thee to rule and govern thy holy Church univerſally in the right way.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhiping of thee, in righteouſneſſe and holineſſe of life, thy ſervant CHARLES, our moſt gracious King and Governour.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever ſeek thy honour and glory.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies.

We beſeech thee to hear us good Lord,

That it may pleaſe thee to bleſſe and preſerve our gracious Queen Mary, Prince James Duke of York, and the reſt of the Royal Progeny.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtors, and Miniſters of the Church, with true knowledge and underſtanding of thy Word, and that both by their preaching and living, they may ſet it forth, and ſhew it accordingly.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to endue the Lords of the Councel and all the Nobility, with grace, wiſdome and underſtanding.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to bleſſe and keep all the Magiſtrates, giving them grace to execute Juſtice and to maintain truth.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to bleſſe and keep all thy people.

We beſeech thee to hear us good Lord.

That

That it may please thee to give to all Nations, unity, peace and concord.

We beseech thee to hear us good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments.

We beseech thee to hear us good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to hear us good Lord.

That it may please thee to bring into the way of truth, all such as have erred and are deceived.

We beseech thee to hear us good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

We beseech thee to hear us good Lord.

That it may please thee to succour, help and comfort all that be in danger, necessity, and tribulation.

We beseech thee to hear us good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of childe, all sick persons and young children, and to shew thy pity upon all prisoners and captives,

We beseech thee to hear us good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that be desolate and oppressed.

We beseech thee to hear us good Lord.

That it may please thee to have mercy upon all men.

We beseech thee to hear us good Lord.

That it may please thee to forgive our enemies, persecuters and slanderers, and to turn their hearts.

We beseech thee to hear us good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee to hear us good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, & ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word.

We beseech thee to hear us good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world.

Grant us thy peace.

O Lamb

O Lamb of God: that takeſt away the ſins of the world.
Have mercy upon us.
O Chriſt hear us.
O Chriſt hear us.
Lord have mercy upon us.
Lord have mercy upon us.
Chriſt have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.
Lord have mercy upon us.
Our Father which art in heaven, &c.
And lead us not into temptation.
But deliver us from evil. Amen.

The Verſicle.

O Lord deal not with us after our ſins.

Anſwer.

Neither reward us after our iniquities.

¶ Let us pray.

O God merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful, mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſſe us, and graciously hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſſe they may be diſperſed, that we thy ſervants being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord ariſe, help us, and deliver us for thy names ſake.

O God, we have heard with our ears, and our Fathers have declared unto us, the noble works that thou didſt in their dayes, and in the old time before them.

O Lord ariſe, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David have mercy upon us.

Both

Both now and ever vouchsafe to hear us, O Christ.
Graciously hear us, O Christ, graciously hear us, O Lord Christ.

The Versicle.

O Lord, let thy mercy be shewed upon us.

Answer.

As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Names sake turn from us all those evils that we most righteously have deserved: and grant that in all troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our onely Mediator and Advocate, Jesus Christ our Lord. Amen.

ALmighty God, which hast given us grace at this time with one accord to make our common supplications unto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

¶ Then shall be said also this that followeth.

ALmighty God, which by thy divine providence hast appointed divers orders of ministers in the Church, and didst inspire thine holy Apostles, to chuse unto this Order of Deacons, the first Martyr S. Stephen with other: mercifully behold these thy servants now called to the like office and administration, replenish them so with the truth of thy doctrine, and innocency of life, that both by word and good example, they may faithfully serve thee in this office, to the glory of thy Name, and profit of the Congregation, through the merits of our saviour Jesu Christ, who liveth and reigneth with thee and the holy Ghost, now and for ever. Amen.

Then shall be sung or said the Communion of the day, saving the Epistle shall be read out of Timothy, as followeth.

LIkewise must the ministers be honest, not double-tongued, not given unto much wine, neither greedy of filthy lucre, but holding the mystery of the faith, with a pure conscience: and let them first be proved, and then let them minister

minister, so that no man be able to reprove them. Even so must their wives be honest, not evil speakers, but sober, and faithful in all things. Let the Deacons be the husbands of one wife, and such as rule their children well, and their own households: For they that minister well, get themselves a good degree, and a great liberty in the faith which is in Christ Jesu.

These things write I unto thee, trusting to come shortly unto thee: but and if I tarry long, that thou mayest yet have knowledge how thou oughtest to behave thy self in the house of God, which is the congregation of the living God, the pillar and ground of truth. And without doubt, great is that mystery of godlinesse, God was shewed in the flesh, was justified in the spirit, was seen among the angels, was preached unto the Gentiles, was believed on in the world, and received up in glory.

Or else this out of the sixth of the Acts.

Then the twelve called the multitude of the disciples together, and said, It is not meet that we should leave the word of God, and serve tables: Wherefore brethren, look you out among you seven men of honest report, and full of the holy Ghost and wisdom, to whom we may commit this businesse: but we will give our selves continually to prayer, and to the administration of the word. And that saying pleased the whole multitude. And they chose Stephen, a man full of faith, and full of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a convert of Antioch. These they set before the Apostles, and when they had prayed, they laid their hands on them. And the word of God encreased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient unto the faith.

And before the Gospel, the Bishop sitting in a chair, shall cause the Oath of the Kings supremacy, and against the power and authority of all forreign Potentates, to be ministred unto every of them that are to be ordered.

¶ The Oath of the Kings Soveraignty.

I A. B. do utterly testifie and declare in my conscience, that the Kings Highnesse is the onely supreme governour of this Realm, and of all other his Highnesse dominions and Countries, as well in all spiritual or Ecclesiastical

things or causes, as temporal, and that no forraign Prince, Person, Prelate, State or Potentate, hath or ought to have any jurisdiction, power, superiority, preeminence, or authority Ecclesiastical, or Spiritual within this Realm, & therefore I do utterly renounce and forsake all forreign jurisdictions, powers, superiorities, and authorities, and do promise that from henceforth I shall bear faith and true Allegiance to the Kings Highnesse, his Heires and lawful Successors, and to my power shall assist and defend all jurisdictions, priviledges, preeminences and authorities, granted or belonging to the Kings Highnesse his Heirs, and Successors, or united and annexed to the Imperial Crown of this Realm, so help me God, and the Contents of this Book.

Then shall the Bishop examine every one of them that are to be ordered, in the presence of the people, after this manner following.

DO you trust that you are inwardly moved by the holy Ghost to take upon you this office and ministration, to serve God, for the promoting of his glory, and the edifying of his people?

Answer.

I trust so.

The Bishop.

DO you think that ye truely be called according to the will of the Lord Jesus Christ, and the due order of this Realm, to the Ministery of the Church?

Answer.

I think so:

The Bishop.

DO you unfeignedly beleive all the Canonical Scriptures of the Old and New Testament?

Answer.

I do believe.

The Bishop.

WIll you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer.

I will.

The Bishop.

IT appertaineth to the office of a Deacon in the Church, where he shall be appointed, to assist the Priest in Divine service, and specially when he Ministreth the holy Communion, and to help him in distribution thereof, and to read holy Scriptures and Homilies in the Congregation, and to instruct the youth in the Catechisme, to Baptize and to Preach, if he be admitted

mitted thereto by the Bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poor, and impotent people of the parish, to intimate their estates, names, and places where they dwell unto the Curate, that by his exhortation they may be relieved by the Parish, or other convenient almes: will you do this gladly and willingly?

Answer.

I will do so by the help of God.

The Bishop.

WIll you apply all your diligence to frame and fashion your own lives, and the lives of your familie, according to the doctrine of Christ, and to make both your selves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer.

I will so do, the Lord being my helper.

The Bishop.

WIll you reverently obey your Ordinary and other chief Ministers of the Church, and them to whom the government and charge is committed over you, following with a glad minde and will their godly admonitions?

Answer.

I will endeavour my self, the Lord being my helper.

Then the Bishop laying his hands severally upon the head of every of them, shall say,

Take thou authority to execute the office of a Deacon in the Church of God committed unto thee: In the Name of the Father, the Son, and the holy Ghost. Amen.

Then shall the Bishop deliver to every one of them the new Testament, saying,

Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto ordinarily commanded,

Then one of them appointed by the Bishop, shall read the Gospel of that day.

Then shall the Bishop proceed to the Communion, and all that are ordered, shall tarry and receive the holy Communion the same day with the Bishop.

The Communion ended, after the laſt Collect, and immediatly before the Benediction, ſhall be ſaid this Collect following.

ALmighty God, giver of all good things, which of thy great goodneſſe haſt vouchſafed to accept and take theſe thy ſervants unto the Offices of Deacons in thy Church: make them we beſeech thee (O Lord) to be modeſt, humble and conſtant in their miniſtration, to have a ready will to obſerve all ſpiritual diſcipline, that they having alwayes the teſtimony of a good conſcience, and continuing ever ſtable and ſtrong in thy Son Chriſt, may ſo well uſe themſelves in this inferiour Office, that they may be found worthy to be called unto the higher Miniſteries in thy Church, through the ſame thy Son our Saviour Chriſt, to whom be glory and honour world without end. Amen.

And here it muſt be ſhewed unto the Deacon, that he muſt continue in that Office of a Deacon, the ſpace of a whole year at the leaſt (except for reaſonable cauſes it be otherwiſe ſeen to his Ordinary) to the intent he may be perfect, and well expert in the things appertaining to the Eccleſiaſtical adminiſtration, in executing whereof, if he be found faithful and diligent, he may be admitted by his Dioceſan to the Order of Prieſthood.

The form of ordering of Priests.

When the exhortation is ended, then shall follow the Communion. And for the Epistle shall be read out of the twentieth Chapter of the Acts of the Apostles, as followeth.

FRom Miletо Paul sent messengers to Ephesus, and called the elders of the congregation: which when they were come to him, he said unto them, Ye know that from the first day that I came into Asia, after what manner I have been with you at all seasons serving the Lord with all humblenesse of minde, and with many teares and temptations, which happened unto me by the lying in wait of the Jews, because I would keep back nothing that was profitable unto you, but to shew you, and teach you openly throughout every house, witnessing both to the Jews and also to the Greeks, the repentance that is toward God, and the faith that is toward our Lord Jesus. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall come on me there, but that the holy Ghost witnesseth in every City, saying, that bands and trouble abide me. But none of these things move me, neither is my life dear unto my self, that I might fulfil my course with joy, and the ministration of the word which I have received of the Lord Jesus, to testifie the Gospel of the grace of God. And now behold I am sure that henceforth ye all (through whom I have gone preaching the kingdom of God) shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men: For I have spared no labour: but have shewed you all the counsel of God. Take heed therefore unto your selves, and to all the flock among whom the holy Ghost hath made you overseers, to rule the congregation of God, which he hath purchased with his blood. For I am sure of this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Moreover, of your own selves shall men arise, speaking perverse things to draw disciples after them.

There-

Therefore awake, and remember that by the space of three years, I ceased not to warn every one of you night and day with tears.

And now brethren I commend you to God, and to the word of his grace which is able to build further, and to give you an inheritance among all them which are sanctified. I have desired no mans silver, gold or vesture: Yea, you know your selves, that these hands have ministred unto my necessities, and unto them that were with me. I have shewed you all things, how that so labouring ye ought to receive the weak, and to remember the words of our Lord Jesus, how that he said, It is more blessed to give then to receive.

Or else this third Chapter of the first Epistle to Timothy.

1 Tim. 3. This when Deacons and Priests are made both in one day.

THis is a true saying, If any man desire the Office of a Bishop, he desireth an honest work. A Bishop therefore must be blameless, the husband of one wife, diligent, sober, discreet, a keeper of hospitality, apt to teach, not given to overmuch wine, no fighter, not greedy of filthy lucre, but gentle, abhorring fighting, abhoring covetousnesse, one that ruleth well his own house, one that hath children in subjection with all reverence. for if a man cannot rule his own house, how shall he care for the congregation of God? he may not be a young scholar, lest he swell, and fall into the judgement of the evil speaker. He must also have a good report of them which are without, lest he fall into rebuke and snare of the evil speaker.

Likewise must the Ministers be honest; not double tongued, not given to much wine, neither greedy of filthy lucre, but holding the mystery of the faith, with a pure conscience: and let them first be proved, and then let them minister, so that no man be able to reprove them.

Even so must their wives be honest, not evil speakers: but sober and faithful in all things. Let the Deacons be the husbands of one wife, and such as rule their children well, and their own households: For they that minister well, get themselves a good degree, and great liberty in the faith, which is in Christ Jesus. These things write I unto thee, trusting to come shortly unto thee: but if I tarry long, that then thou mayest have yet knowledge, how thou oughtest to behave thy self in the house of God, which is the congregation of the living God, the pillar and ground of truth.

And without doubt, great is that Mystery of godlinesse: God was shewed in the flesh, was justified in the spirit, was seen among the angels, was preached unto the Gentiles, was believed on in the world, and received up in glory.

After

After this shall be read for the gospel, a piece of the last Chapter of Matthew, as followeth.

JEsus came and spake unto them, saying, All power is given unto me in heaven and in earth: go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even to the end of the world.

Or else this that followeth out of the tenth Chapter of Saint John.

VErily verily I say unto you, He that entreth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a murderer. But he that entreth in by the door, is the shepherd of the sheep: to him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath sent forth his own sheep he goeth before them, and the sheep follow him, for they know his voice. A stranger will they not follow, but will flee from him, for they know not the voice of strangers. This Proverb spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep: and all (even as many as came before me) are thieves and murderers, but the sheep did not hear them. I am the door: by me if any man enter in, he shall be safe and go in and out, and finde pasture. A thief cometh not but for to steal, kill, and to destroy. I am come that they might have life, and that they might have it more abundantly. I am the good shepherd. A good shepherd giveth his life for the sheep. An hired servant and he which is not the shepherd (neither the sheep are his own) seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf catcheth and scattereth the sheep. The hired servant fleeth because he is an hired servant and careth not for the sheep. I am the good shepherd and know my sheep, and am known of mine. As my Father knoweth me, even so know I also my Father. And I give my life for the sheep. And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd.

Or else this, of the 20. Chapter of John.

THe same day at night, which was the first day of the Sabboths, when the doors were shut (where the disciples were assembled together, for fear of the

the Jews) came Jeſus, and ſtood in the midſt, and ſaid unto them, Peace be unto you. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad when they ſaw the Lord. Then ſaid Jeſus unto them again, Peace be unto you: As my Father ſent me, even ſo ſend I you alſo. And when he had ſaid thoſe words, he breathed on them, and ſaid unto them, receive ye the holy Ghoſt. Whoſoevers ſins ye remit, they are remitted unto them: and whoſoevers ſins ye retain, they are retained.

When the Goſpel is ended, then ſhall be ſaid or ſung,

COme holy Ghoſt, eternal God, proceeding from above:
Both from the Father and the Son, the God of peace and love.
Viſit our minds, and into us thy heavenly grace inſpire,
That in all truth and godlineſs, we may have true deſire.
Thou art the very Comforter, in all wo and diſtreſs:
The heavenly gift of God moſt high, which na tongue can expreſs.
The fountain and the lively ſpring, of joy celeſtial;
The fire ſo bright, the love ſo clear, and unction ſpiritual.
Thou in thy gifts art manifold, whereby Chriſts Church doth ſtand,
In faithful hearts writing thy law, the finger of Gods hand.
According to thy promiſe made, thou giveſt ſpeech of grace:
That through thy help the praiſe of God may ſound in every place.
O holy Ghoſt into our wits ſend down thy heavenly light,
Kindle our hearts with fervent love to ſerve God day and night.
Strength and ſtabliſh all our weakneſs, ſo feeble and ſo frail:
That neither fleſh, the world, nor devil, againſt us do prevail.
Put back our enemy far from us, and grant us to obtain
Peace in our hearts with God and man, without grudge or diſdain.
And grant O Lord, that thou being our leader and our guide,
We may eſchew the ſnares of ſin, and from thee never ſlide.
To us ſuch plenty of thy grace, good Lord, grant we thee pray:
That thou mayeſt be our Comforter at the laſt dreadful day.
Of all ſtrife and diſſenſion, O Lord diſſolve the bands:
And make the knots of peace and love, throughout all Chriſtian lands.
Grant us O Lord, through thee to know, the Father moſt of might:
That of his dear beloved Son, we may attain the ſight.
And that with perfect faith alſo we may acknowledge thee:
The Spirit of them both alway, one God in perſons three.
Laud and praiſe be to the Father, and to the Son equal:
And to the holy Spirit alſo, one God coeternal.
And pray we that the onely Son, vouchſafe his Spirit to ſend.
To all that do profeſſe his Name, unto the worlds end. Amen.

And

And then the Arch-deacon shall present unto the Bishop, all them that shall receive the Order of Priesthood that day, the Arch-deacon saying,

REverend Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

Cum interrogatione & responsione, ut in ordine Diaconatus.

And then the Bishop shall say to the people.

GOod people, these be they whom we purpose, God willing, to receive this day unto the holy office of Priesthood: For after due examination, we find not to the contrary, but that they be lawfully called to their function and ministery, and that they be persons meet for the same: But yet if there be any of you which knoweth any impediment or notable crime of any of them, for the which he ought not to be received into this holy ministery, now in the name of God declare the same.

And if any great crime or impediment be objected,

Ut supra in Ordine Diaconatus, usque ad finem Litaniæ, cum hac Collecta.

ALmighty God giver of all good things, which by thy holy Spirit hast appointed divers Orders of Ministers in the Church, mercifully behold these thy servants now called to the office of Priesthood, and replenish them so with the truth of thy doctrine and innocency of life, that both by word and good example, they may faithfully serve thee in this office to the glory of thy Name, and profit of thy congregation, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

Then the Bishop shall minister unto every one of them the Oath concerning the Kings supremacy, as it is set forth in the Order of Deacons. And that done, he shall say unto them which are appointed to receive the said office, as hereafter followeth.

YOu have heard, brethren, as well in your private examination, as in the exhortation, and in the holy lessons taken out of the Gospel, and of the

writings of the Apostles, of what dignity, and of how great importance this office is (whereunto ye be called.) And now we exhort you in the Name of our Lord Jesus Christ, to have in remembrance into how high a dignity, and to how chargeable an office ye be called, that is to say, the messengers, the watchmen, the pastors and the stewards of the Lord, to teach, to premonish, to feed and provide for the Lords family, to seek for Christs sheep that be dispersed abroad, and for his children which be in the midst of this naughty world, to be saved through Christ for ever. Have alwayes therefore printed in your remembrance, how great a treasure is committed to your charge: for they be the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse and his body.

And if it shall chance the same Church, or any member thereof, to take any hurt or hinderance, by reason of your negligence, you know the greatnesse of the fault, and also of the horrible punishment which will ensue. Wherefore consider with your selves the end of your ministery towards the children of God, towards the spouse and body of Christ, and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, unto that agreement in faith and knowledge of God, and to that ripenesse and perfectnesse of age in Christ, that there be no place left among you either of errour in religion or for viciousnesse of life.

Then for as much as your office is both of so great excellencie, and of so great difficultie, ye see with how great care and study ye ought to apply your selves as well that ye may shew your selves kinde to that Lord who hath placed you in so high a dignity, as also to beware that neither you your selves offend, neither be occasion that other offend. Howbeit, ye cannot have a minde and a will thereto of your selves, for that power and ability is given of God alone. Therefore ye see how ye ought and have need earnestly to pray for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work pertainig to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable unto the same: Ye perceive how studious ye ought to be in reading and in learning the Scriptures, and in framing the manners both of your selves, and of them that specially pertain unto you, according to the rule of the same Scriptures: And for this self-same cause, ye see how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope, that you have well weighed and pondered these things with your selves, long before this time, and that you have clearly determined by Gods grace, to give your selves wholly to this vocation, whereunto it hath pleased God to call you; so that (as much as lieth in you) you apply your selves wholly

wholly to this one thing, and draw all your cares and studies this way, and to this end. And that you will continually pray for the heavenly assistance o the holy Ghost from God the Father, by the mediation of our onely Mediato and Saviour Jesus Christ, that by dayly reading and weighing of the Scriptures, ye may so wax riper and stronger in your ministery: and that ye may so endeavour your selves from time to time, to sanctifie the lives of you and yours, and to fashion them after the rule and doctrine of Christ: And that ye may be wholsome and godly examples and patterns for the rest of the Congregation to follow: and that this present Congregation of Christ here assembled, may also understand your minds and wills in these things: and that this your promise shall more move you to do your duties, ye shall answer plainly to these things, which we in the name of the Congregation demand of you touching the same.

Do you think in your heart that you be truely called according to the will of our Lord Jesu Christ, and the Order of this Church of England, to the Ministery of Priesthood?

Answer.

I think it.

The Bishop.

BE you perswaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesu Christ? And are you determined with the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that you shall be perswaded may be concluded and proved by the Scripture?

Answer.

I am so perswaded, and have so determined by Gods grace.

The Bishop.

WIll you then give your faithful diligence alwayes so to Minister the doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this realm hath received the same, according to the Commandements of God, so that you may teach the people committed to your cure and charge, with all diligence to keep and observe the same?

Answer.

I will do so by the help of the Lord.

The Bishop.

WIll you be ready with all faithfull diligence to banish and drive away all erroneous and strange doctrines, contrary to Gods word and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion be given?

Answer.

I will, the Lord being my helper.

The Bishop.

WIll you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer.

I will endeavour my self so to do, the Lord being my helper.

The Bishop.

WIll you be diligent to frame and fashion your own selves, and your families according to the doctrine of Christ, and to make both your selves and them (as much as in you lieth) wholsom examples and spectacles to the flock of Christ?

Answer.

I will apply my self, the Lord being my helper.

The Bishop.

WIll you maintain and set forwards (as much as lieth in you) quietnesse, peace and love among all Christian people, and specially among them that are, or shall be committed to your charge?

Answer.

I will so do, the Lord being my helper.

The Bishop.

WIll you reverently obey your Ordinary and other chief ministers, unto whom the government and charge is committed over you, following with a glad minde and will their godly admonitions, and submitting your selves to their godly judgements?

Answer.

I will so do, the Lord being my helper.

Then shall the Bishop say.

ALmighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you, until the time he shall come at the latter day to judge the quick and the dead.

After this, the Congregation shall be desired secretly in their prayers, to make humble supplications to God for the foresaid things: for the which prayers there shall be a certain space kept in silence.

That

That done, the Bishop shall pray in this wise,

¶ Let us Pray.

ALmighty God, and heavenly Father, which of thine infinite love and goodnesse towards us, hast given to us thy onely and most dearly beloved Son Jesus Christ to be our redeemer, and author of everlasting life, who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors, by whose labour and ministery he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name. For these so great benefits of thy eternal goodnesse, and for that thou hast vouchsafed to call these thy servants here present, to the same office and ministery of salvation of mankinde; we render unto thee most hearty thanks, we worship and praise thee, and we humbly beseech thee, by the same thy Son, to grant unto all, which either here or elsewhere call upon thy Name, that we may shew our selves thankful to thee for these and all other thy benefits, and that we may daply increase and go forwards, in the knowledge and faith of thee and thy Son, by the holy Spirit. So that as well by these thy Ministers, as by them to whom they shall be appointed Ministers, thy holy Name may be alwayes glorified, and thy blessed kingdom enlarged, through the same thy Son our Lord Jesus Christ, which liveth and reigneth with thee, in the unity of the same holy Spirit, world without end. Amen.

When this prayer is done, the Bishops with the Priests present, shall lay their hands severally upon the head of every one that receiveth Orders: the receivers humbly kneeling upon their knees, and the Bishop saying,

REceive the holy Ghost: Whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained: and be thou a faithful dispenser of the word of God, and of his holy Sacraments. In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

The Bishop shall deliver to every one of them the Bible in his hand saying,

TAke thou Authority to preach the word of God, and to minister the holy Sacraments in this Congregation, where thou shalt be so appointed.

When

When this is done, the Congregation ſhall ſing the Creed, and alſo they ſhall go to the Communion, which all they that receive Orders, ſhall take together, and remain in the ſame place where the hands were laid upon them, until ſuch time as they have received the Communion.

The Communion being done, after the laſt Collect, and immediatly before the Benediction, ſhall be ſaid this Collect.

MOſt merciful Father, we beſeech thee to ſend upon theſe thy ſervants thy heavenly bleſſing, that they may be clad about with all juſtice, and that thy word ſpoken by their mouthes, may have ſuch ſucceſſe, that it may never be ſpoken in vain. Grant alſo that we may have grace to hear and receive the ſame as thy moſt holy word, and the means of our ſalvation, that in all our words and deeds we may ſeek thy glory, and the encreaſe of thy Kingdom, through Jeſus Chriſt our Lord. Amen.

And if the order of Deacons and Prieſthood be given both upon one day, then ſhall all things at the holy Communion be uſed, as they are appointed at the ordering of Prieſts, ſaving that for the Epiſtle, the whole third Chapter of the firſt to Timothy ſhal be read, as it is ſet out before in the order of Prieſts. And immediatly after the Epiſtle the Deacons ſhall be ordered. And it ſhall ſuffice the Letany to be ſaid once.

The form of Conſecrating of an Arch-Biſhop, or Biſhop.

¶ At the Communion.

The Epiſtle.

THis is a true ſaying, If a man deſire the office of a Biſhop, he deſireth an honeſt work. A Biſhop therefore muſt be blameleſſe, the husband of one wife, diligent, ſober, diſcreet, a keeper of hoſpitality, apt to teach, not given to over much wine, no fighter, not greedy of filthy lucre, but gentle, abhorring fighting, abhorring covetouſneſſe, one that ruleth well his own houſe, one that hath children in ſubjection with all reverence. For if a man cannot rule his own houſe, how ſhall he care for the congregation of God? He may not be a young ſcholar, leſt he ſwell, and fall into the judgement of the evil ſpeaker. He muſt alſo have a good report of them which are without, leſt he fall into rebuke and the ſnare of the evil ſpeaker.

The Goſpel.

JEſus ſaid to Simon Peter, Simon Johanna, loveſt thou me more then theſe? He ſaid unto him, Ye Lord, thou knoweſt that I love thee: he ſaid unto him, Feed my Lambs. He ſaid to him again the ſecond time, Simon Johanna, loveſt thou me? He ſaid unto him, Yea Lord, thou knoweſt that I love thee: he ſaid unto him, Feed my ſheep. He ſaid unto him the third time, Simon Johanna, loveſt thou me? Peter was ſorry becauſe he ſaid unto him the third time, Loveſt thou me. And he ſaid unto him, Lord thou knoweſt all things, thou knoweſt that I love thee. Jeſus ſaid unto him, Feed my ſheep.

Or elſe out of the tenth Chapter of John, as before in the Order of Prieſts.

After

After the Gospel and creed ended: first the elected Bishop shall be presented by two Bishops, unto the Arch-Bishop of that Province, or to some other Bishop appointed by his commission: the Bishops that present him, saying,

MOst reverend Father in God, we present unto you this godly and well learned man to be consecrated Bishop.

Then shall the Arch-Bishop demand the Kings mandate for the Consecration, and cause it to be read, and the Oath touching the knowledge of the Kings Supremacy, shall be ministred to the persons elected; as it is set out in the order of Deacons. And then shall be ministred the Oath of due obedience unto the Archbishop, as followeth.

The Oath of due obedience to the Arch-Bishop.

IN the Name of God, Amen. I. N. chosen Bishop of the Church or See of N. do profesſe and promiſe all due reverence and obedience to the Archbishop, and to the Metropolitical Church of N. and to their ſucceſſors: ſo help me God through Jeſus Chriſt.

This Oath shall not be made at the Consecration of an Archbishop.

Then the Archbishop shall move the Congregation present, to pray, saying thus to them.

BRethren, it is written in the Gospel of St. Luke, that our Saviour Chriſt continued the whole night in prayer, or ever that he did chuſe and send forth his twelve Apoſtles. It is written alſo in the Acts of the Apoſtles, that the diſciples which were at Antioch did faſt and pray, or ever they laid hands upon, or ſent forth Paul and Barnabas. Let us therefore, following the example of our Saviour Chriſt and his Apoſtles, firſt fall to prayer, or that we admit and ſend forth this perſon preſented unto us, to the work whereunto we truſt the holy Ghoſt hath called him.

And then shall be ſaid the Letany as afore in the Order of Deacons.

And after this place, That it may pleaſe thee to illuminate all Biſhops, &c.

That it may pleaſe thee to bleſſe this our brother elected, and to ſend thy grace

grace upon him, that he may duly execute the office whereunto he is called, to the edifying of the Church, and to the honour, praiſe, and glory of thy Name.

Anſwer.

We beſeech thee to hear us good Lord,

Concluding the Letany in the end with this prayer.

Almighty God, giver of all good things, which by thy holy Spirit haſt appointed divers orders and Miniſters in thy Church, mercifully behold this thy ſervant now called to the work and miniſtry of a Biſhop, and repleniſh him ſo with the truth of thy doctrine, and innocency of life, that both by word and deed he may faithfully ſerve thee in this Office, to the glory of thy Name, and profit of thy Congregation, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, world without end Amen.

Then the Archbiſhop ſitting in a chair, ſhall ſay to him that is to be conſecrated.

Brother, foraſmuch as holy Scripture, and the old Canons commandeth, that we ſhould not be haſty in laying on hands and admitting of any perſon to the goverment of the Congregation of Chriſt, which he hath purchaſed with no leſs price than the effuſion of his own blood: afore I admit you to this adminiſtration, whereunto you are called, I will examine you in certain articles, to the end the Congregation preſent may have a trial, and bear witneſſe how you be minded to behave your ſelf in the Church of God.

Are you perſwaded that you be truely called to this miniſtration according to the will of our Lord Jeſus Chriſt, and the order of this Realm?

Anſwer.

I am ſo perſwaded.

The Archbiſhop.

Are you perſwaded that the holy Scriptures contain ſufficiently all doctrine, requ'red of neceſſity for eternal ſalvation through the faith in Jeſus Chriſt? And are you determined with the ſame holy Scriptures, to inſtruct the people committed to your charge, and to teach or maintain nothing as required of neceſſity to eternal ſalvation, but that you ſhall be perſwaded may be concluded and proved by the ſame?

Anſwer.

I am ſo perſwaded, and determined by Gods grace.

The Archbishop.

WIll you then faithfully exercise your self in the said holy Scriptures, and call upon God by prayer for the true understanding of the same, so as ye may be able by them to teach and exhort with wholsome doctrine, and to withstand and convince the gainsayers?

Answer.

I will so do, by the help of God.

The Archbishop.

BE you ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to Gods word, and both privately and openly to call upon and encourage others to the same?

Answer.

I am ready the Lord being my helper.

The Archbishop.

WIll you deny all ungodlinesse and worldly lusts, and live soberly, righteously, and godly in this world, that you may shew your self in all things an example of good works unto others, that the adversary may be ashamed, having nothing to lay against you?

Answer.

I will so do, the Lord being my helper.

The Archbishop.

WIll you maintain and set forward (as much as shall lie in you) quietnesse, peace and love among all men: and such as be unquiet, disobedient and criminous within your Diocesse, correct and punish according to such authority as ye have by Gods word, as to you shall be committed by the ordinance of this Realm?

Answer.

I will so do, by the help of God.

The Archbishop.

WIll you shew your self gentle, and be merciful for Christs sake to poor and needy people, and to all strangers destitute of help?

Answer.

I will so shew my self by Gods help.

The Archbishop.

ALmighty God our heavenly Father, who hath given you a good will to do all these things: grant also unto you strength and power to perform the same

ſame, that he accompliſhing in you the good work which he hath begun, ye may be found perfect and irreprehenſible at the latter day, through Jeſus Chriſt our Lord. Amen.

Then ſhall be ſung or ſaid, Come holy Ghoſt, &c.

As it is ſet out in the Order of Prieſts.

That ended, the Archbiſhop ſhall ſay,

Lord hear our prayer.

Anſwer.

And let our cry come unto thee.

¶ Let us Pray.

ALmighty God, moſt merciful Father, which of thine infinite goodneſs haſt given thy only and moſt dear beloved Son Jeſus Chriſt to be our Redeemer and author of everlaſting life, who after that he had made perfect our Redemption by his death, and was aſcended into heaven, poured down his gifts abundantly upon men, making ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtours and Doctors, to the edifying and making perfect his Congregation: grant we beſeech thee, to this thy ſervant ſuch grace, that he may evermore be ready to ſpread abroad thy Goſpel, and glad tidings of reconcilement to God, and to uſe the authority given to him, not to deſtroy but to ſave, not to hurt but to help: ſo that he as a wiſe and faithful ſervant giving to thy family meat in due ſeaſon, may at the laſt be received into joy, through Jeſu Chriſt our Lord, who with thee and the holy Ghoſt, liveth and raigneth one God world without end, Amen.

Then the Archbiſhop and Biſhops preſent, ſhall lay their hands upon the head of the elected Biſhop, the Archbiſhop ſaying,

TAke the holy Ghoſt, and remember that thou ſtir up the grace of God which is in thee, by impoſition of hands: for God hath not given us the ſpirit of fear, but of power and love, and ſoberneſs.

Then the Archbiſhop ſhall deliver him the Bible, ſaying,

GIve heed unto reading, exhortation and doctrine. Think upon theſe things contained in this book. Be diligent in them, that the increaſe coming

thereby, may be manifeſt unto all men. Take heed unto thy ſelf, and unto teaching, and be diligent in doing them: for by doing this thou ſhalt ſave thy ſelf, and them that hear thee. Be to the flock of Chriſt a ſhepherd, not a wolf: feed them, devour them not: hold up the weak, heal the ſick, bind together the broken, bring again the outcaſts, ſeek the loſt, be ſo merciful, that ye be not too remiſs: ſo miniſter diſcipline, that you forget not mercy, that when the chiefe Shepherd ſhall come, you may receive the immarceſcible crown of glory, through Jeſus Chriſt our Lord, Amen.

Then the Archbiſhop ſhall proceed to the Communion, with whom the new conſecrated Biſhop, with other ſhall alſo Communicate. And for the laſt Collect immediately before the Benediction, ſhall be ſaid this Prayer.

MOſt merciful Father, we beſeech thee to ſend upon this thy ſervant thy heavenly bleſſing, and ſo endue him with thy holy Spirit, that he preaching thy word, may not onely be earneſt to reprove, beſeech, and rebuke, with all patience and doctrine, but alſo may be, to ſuch as believe, an wholſome example, in word, in converſation, in love, in faith, in chaſtity, and purity: that faithfully fulfilling his courſe, at the latter day he may receive the crown of righteouſneſſe laid up by the Lord the righteous Judge, who liveth and reigneth, one God with the Father and the holy Ghoſt, world without end. Amen.

AT

AT THE HEALING.

THE GOSPEL
Written in the XVI. Chapter of St. MARK, beginning at the 14. verse.

JESUS appeared unto the Eleven as they sate at meat, and cast in their teeth their unbelief and hardnesse of heart, because they believed not them which had seen that He was Risen again from the dead. And he said unto them, Go ye into all the world, and preach the Gospel to all Creatures: He that believeth and is Baptized, shall be Saved: but he that believeth not, shall be damned; And these Tokens shall follow them that believe: In my Name they shall cast out divels, they shall speak with new tongues, they shall drive away serpents, and if they drink any deadly thing, it shall not hurt them: * They shall lay their hands on the Sick, and they shall recover. So when the Lord had spoken unto them, he was received into Heaven, and is on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with Miracles following.

* Here the infirm persons are presented to the KING upon their knees, and the King layeth his Hands upon them.

THE GOSPEL
Written in the I. Chapter of St. JOHN, beginning at the first verse.

IN the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was Life, and the Life was the Light of men, and the Light shined in the Darknesse, and the darkness comprehended it not. There was sent from God a man whose name was JOHN. The same came as a witnesse, to bear witnesse of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of the Light. * That light was the true light, which lighteth every man that cometh into the world. He was in

* Here they are again presented unto the KING upon their knees, & the KING putteth his Gold about their necks.

in the World and the world was made by him, and the World knew him not. He came among his own, and his own received him not. But as many as received him, to them gave he power to be made Sons of God, even them that believed on his Name: which were born not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became Flesh, and dwelt among us, and we saw the Glory of it, as the Glory of the onely begotten Son of the Father, full of grace and truth.

THE PRAYERS.

Vers. Lord have mercy upon us.
Resp. Lord have mercy upon us.
Vers. Christ have mercy upon us.
Resp. Christ have mercy upon us.
Vers Lord have mercy upon us.
Resp. Lord have mercy upon us.

OUr Father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil, Amen.

These Answers are to be made by them that come to be Healed.

Vers. O Lord Save thy Servants.
Resp. Which put their trust in thee.
Vers. Send help unto them from above.
Resp. And evermore mightily defend them.
Vers. Help us O God our Saviour.
Resp. And for the Glory of thy name deliver us, be merciful unto us sinners for thy Names sake.
Vers. O Lord hear our Prayer.
Resp. And let our Cry come unto thee.

O Almighty God, who art the Giver of all health, and the aid of them that seek to Thee for succour, we call upon thee for thy help and goodnesse mercifully to be shewed unto these thy servants, that they being Healed of their infirmity, may give thanks unto thee, in thy holy Church, through Jesus Christ our Lord, AMEN.

THe Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore.

AMEN.

Cele-

A copy of thacte made for thabrogacion of certayne holy dayes, accordyng to the translumpte late sent by the kyngs hyghnes to all bysshops with his graces strayght commaundement, to signifie his farther pleasure to all Colleges, religious houses and Curates, within theyr diocesse for the publicacion, and also effectuall & vniuersall obsercion of the same. Anno 1536.

FOr as moch as the nombre of holy dayes is so excessyuely growen and yet dayly more and more by mens deuocyon, yea rather superstycyon was lyke further to encrease, that the same was & sholde be not onely preiudiciall to the common weale, by reason that it is occasion as well of moche slouth and ydelnes, the very nourysshe of theues, vacaboundes, and of dyuers other vnthryftynesse and inconuenyencies, as of decaye of good mysteryes and artes, vtyle and necessary for the common welthe, and losse of mans sode many tymes, beynge clene destroyed through the superstycious obseruaunce of the said holydayes, in not takynge thoportunitie of good & serene wheather offered vpon the same in time of haruest, but also pernicyous to the soules of many men, whiche beyng entysed by the lycencyous vacacyon and libertye of those holy dayes, do vpon the same commonly vse and practyse more excesse, ryote and superfluite than upon any other dayes. And sith the Sabboth day was ordeyned for mans vse, and therefore ought to gyue place to the necessite and behoue of the same whan soeuer that shall occurre: mouche rather any other holyday institute by man. It is therefore by the kings hyghnes auctority, as supreme head in earth of the Church of Englande, with the Common assente and consent of the prelates and clergy of this his realme in Conuocacyon lawfully assembled and congregate, among other thynges decreed ordeyned and establysshed.

¶ Fyrst that the feest of Dedicacyon of the church shall in all places throughout this realm be celebrated and kepte on the fyrst sonday of the moneth of Octobre for ever, and vpon none other day. ¶ Item that the feest of the patrone of every church within this realm, called commonly the Church holyday, shall not from hencefoorth be kepte or obserued as a holyday, as heretofore hath been vsed, but that it shall be lawfull to all and singular persons, resydent or dwellynge within this realme to go to their worke, occupacyon or mystery, and the same truely to exercyse and occupy upon the said feest, as vpon any other worke day, excepte the said feest of the Church holyday be such as must be els vniuersally obserued, as a holy day by this ordynaunce following.

Also that all those feestes or holy days, which shall happen to occurre, eyther in the haruest time which is to be counted from the fyrst day of July unto the xxix.

day of Septembre, or elles in the terme time at westmynster, shall not be kepte or obserued from henceforth as holydayes, but that it may be lawfull for every man to go to his worke or occupacion vpon the same as vpon any other worke-day, except alwayes the feestes of the apostles, of our blessed lady, and of sayne George. And also such feestes as wherein the kings Iudges at westmynster hall do not vse to sytte in Iudgement, all which shall be kepte holy and solempne of every man, as in tyme past have been accustomed. Prouyded alwayes, that it may be lawfull vnto all preestes and clerkes, as well secular as regular in the foresayd holydayes now abrogate, to synge or saye their accustomed seruyce for those holydayes in their churches: so that they do not the same solempnely, nor do rynge to the same after the maner vsed in hygh holydayes, ne do commaunde or indict the same to be kepte or obserued as holydayes.

Finally, that the feest of the Natiuitie of our lord, of Easter, of the Natiuitie of sayne John the baptyste, and of sayne Mychaell, shall be frome henceforth compted, and accepted and taken for the iiij. generall offering dayes.

And for further declaracyon of the premysses, be it knowen that Easter terme begynneth alwayes the xviii day after Easter, reckenyng Easter day for one, and endeth the monday next after thascencyon day. Trinite terme begynneth alwayes the wednesday next after thoctaues of Trinite sonday, and endeth the xi. or xii. day of July. Mychelmas terme beginneth the ix. or x. day of October, and endeth the xviii. or xix. day of Nouember.

Hillary terme begynneth the xxiii. or xxiiii. day of January, and endeth the xii. or xiii day of Febuary.

In Easter terme upon thascencyon daye. In Trinite term upon the Natiuity of sayne John Baptyst. In Mychelmas terme vpon Alhallon day. In Hillary terme vpon Candelmas day, The kynges Iudges at westmynster do not vse to syt in Iudgement, nor vpon any sondayes.

¶ Imprynted at London in Fletestrete. at the sygne of the Sonne, by me John Byddell. Cum priuilegio. Anno 1536.

By the Queen.

A Proclamation againſt the deſpiſers or breakers of the orders preſcribed in the book of Common prayer.

THE Queens Majeſty being right ſorry to underſtand that the order of common prayer, ſet forth by the common conſent of the Realm, and by authority of Parliament in the firſt year of her reign, wherein is nothing conteined but the Scripture of God, and that which is conſonant unto it, is now of late of ſome men deſpiſed, and ſpoken againſt, both by open preachings, and writings, and of ſome bold and vain curious men, new and other Rites found out and frequented, whereupon contentions, ſects, and diſquietneſſe doth ariſe among her people: and for one godly and uniform order, diverſity of Rites and Ceremonies, diſputations, and contentions, ſchiſmes, and diviſions already riſen, and more like to enſue. The cauſe of which diſorders, Her Majeſty doth plainly underſtand to be the negligence of the Biſhops and other Magiſtrates, who ſhould cauſe the good Laws and Acts of Parliament made in this behalf to be better executed, and not ſo diſſembled and winked at, as hitherto (it may appear) that they have been.

For ſpeedy remedy whereof, Her Majeſty ſtraightly chargeth and commandeth all Archbyſhops and Biſhops and all Juſtices of Aſſiſes, and Oyer and Termyner, , and all Majors, head officers of Cities and Towns corporate, and all other who have any authority to put in execution the Act for the uniformity of common prayer and the adminiſtration of the Sacraments made in the firſt year of Her gracious reign, with all diligence and ſeverity, neither favouring, nor diſſembling with one perſon nor other, who doth neglect, deſpiſe, or ſeek to alter the godly Orders and Rites ſet forth in the ſaid Book: But if any perſon ſhall by publick preaching, writing or printing, contemn, deſpiſe, or diſpraiſe the Orders contained in the ſaid Book, they ſhall immediately apprehend him, and cauſe him to be impriſoned, until he hath anſwered to the Law, upon pain that the chief Officers, being preſent at any ſuch preaching, and the whole Pariſh, do anſwer for their contempt and negligence. Likewiſe, if any ſhall forbear to come to the Common prayer, and receive the Sacraments of the Church, according to the order in the ſaid book allowed, upon no juſt and lawful cauſe: all ſuch perſons they ſhall enquire of, preſent, and ſee puniſhed, and ordered according as is preſcribed in the ſaid Act, with more care and diligence then heretofore hath been done: the which negligence hath been cauſe why ſuch diſorders have of late now ſo much and in ſo many places encreaſed and grown.

And if any perſons ſhal either in priuate houſes, or in publick places, make aſſemblies, and therein uſe other Rites of Common prayer and Adminiſtration of the Sacraments then is preſcribed in the ſaid Book, or ſhall maintain in their houſes any perſons being notoriouſly charged by Books or preachings to attempt the alteration of the ſaid orders, they ſhall ſee ſuch perſons puniſhed with all ſeverity, according to the Laws of this Realm, by paines appointed in the ſaid Act.

And becauſe theſe matters do principally appertain to the perſons Eccleſiaſtical, and to the Eccleſiaſtical government, her Majeſty giveth a moſt ſpecial and earneſt charge to all Arch-Biſhops, Biſhops, Archdeacons, and Deans, and all ſuch as have ordinary juriſdiction, in ſuch cauſes to have a vigilant eye and care to the obſervation of the Orders and Rites in the ſaid book preſcribed, throughout their cures and Dioceſſe, and to proceed from time to time by ordinary and Eccleſiaſtical juriſdiction, as is granted them in the ſaid Act, with all celerity and ſeverity, againſt all perſons who ſhall offend againſt any of the Orders in the ſaid Book preſcribed, upon pain of her Majeſties high diſpleaſure for their negligence, and deprivation from their dignities and benefices, or other cenſures to follow, according to their demerits.

Given at *Grenewich* the 20. day of *October* 1573. in the fifteenth year of the Queens Majeſties reign.

God ſave the Queen.

Imprinted at London by Newgate Market, next unto Chriſts Church, by *Richard Jugge*, Printer to the Queens Majeſty.

Cum privilegio Regiæ Majeſtatis.

By

By the Queen.

A Proclamation againſt the Sectaries of the Family of love

WHereas by report of ſundry of the Biſhops of this Realm, and others having cure of ſouls, the Queens Majeſty is informed, that in ſundry places of Her ſaid Realm, in their ſeveral Dioceſſes, there are certain perſons which do ſecretly in corners, make private aſſemblies of divers ſimple unlearned people, and after they have craftily and hypocritically allured them to eſteem them to be more holy and perfect men then other are, they do then teach them damnable hereſies, directly contrary to divers of the principal Articles of our Belief and Chriſtian faith, and in ſome parts ſo abſurd and fanatical, as by feigning to themſelves a monſtruous new kind of ſpeech never found in the Scriptures, nor in ancient Father or Writer of Chriſts Church, by which they do move ignorant and ſimple people at the firſt rather to marvel at them, then to underſtand them: but yet to colour their ſect withal, they name themſelves to be of the family of love, and then as many as ſhall be allowed by them to be of that family, to be elect and ſaved, and all others of what Church ſoever they be, to be rejected and damned: And for that upon conferring of ſome of them before the Biſhops and Ordinaries, it is found that the ground of their ſect is maintained by certain lewd, heretical and ſeditious books firſt made in the Dutch tongue, and lately tranſlated into Engliſh, and printed beyond the Seas, and ſecretly brought over into the Realm, the author whereof they name H. N, without yielding to him upon their examination, any other name, in whoſe name they have certain Books ſet forth, called Evangelium Regni, or a joyful Meſſage of the Kingdom. Documental ſentences. The prophecie of the ſpirit of love. A publiſhing of the peace upon the earth, and ſuch like. And conſidering alſo it is found, that theſe Sectaries hold opinion, that they may before any Magiſtrate Eccleſiaſtical or Temporal, or any other perſon not being profeſſed to be of their ſect (which they tearm the family of love) by oath or otherwiſe deny any thing for their advantage, ſo as though many of them are well known to be teachers and ſpreaders abroad of theſe dangerous and damnable ſects, yet by their own confeſsion they cannot be condemned, whereby they are more dangerous in any Chriſtian Realm: Therefore Her Majeſty being very ſorry to ſee ſo great an evil by the malice of the Devil firſt begun and practiſed in other countries, to be now brought into this Her Realm,

and

and that by her Biſhops and Ordinaries, She underſtandeth it very requiſite, not onely to have theſe dangerous Hereticks, and Sectaries to be ſeverely puniſhed, but that alſo all other means be uſed by Her Majeſties Royal authority, which is given Her of God to defend Chriſts Church, to root them out from further infecting of Her Realm, She hath thought meet and convenient, and ſo by this Her Proclamation, She willeth and commandeth that all Her Officers and Miniſters temporal, ſhall in all their ſeveral vocations, aſsiſt the Archbiſhops and Biſhops of Her Realm, and all other perſons Eccleſiaſtical, having cure of ſouls, to ſearch out all perſons duely ſuſpected to be either teachers or profeſſors of the foreſaid damnable Sects, and by all good means to proceed ſeverely againſt them being found culpable, by order of the Laws either Eccleſiaſtical or Temporal, and that alſo ſearch be made in all places ſuſpected for the books and writings maintaining the ſaid Hereſies and Sects, and them to deſtroy and burn. And whereſoever ſuch books ſhall be found after the publication hereof, in cuſtody of any perſon, other then ſuch as the Ordinaries ſhall permit, to the intent to peruſe the ſame for confutation thereof, the ſame perſons to be attached and committed to cloſe priſon, there to remain, or otherwiſe by Law to be condemned, until the ſame ſhall be purged and cleared of the ſame Hereſies, or ſhall recant the ſame and be thought meet by the Ordinary of the place to be delivered. And that whoſoever in this Realm ſhall either print, or bring, or cauſe to be brought into this Realm, any of the ſaid books, the ſame perſons to be attached and committed to priſon, and to receive ſuch bodily puniſhment and other mulct, as fautors of damnable Hereſies. And to the execution hereof, Her Majeſty chargeth all Her Officers and Miniſters both Eccleſiaſtical and Temporal, to have ſpecial regard, as they will anſwer not onely afore God, whoſe glory and truth is by theſe damnable Sects greatly ſought to be defaced, but alſo will avoid Her Majeſties indignation, which in ſuch caſes as theſe are, they ought not eſcape, if they ſhall be found negligent and careleſſe, in the Execution of their authorities. Given at Our Manour of Richmond the third of October, in the two and twentieth year of our Reign.

God ſave the Queen.

Imprinted at London by *Chriſtopher Barker*, Printer to the Queens moſt Excellent Majeſty.

By

By the Queen.

A Proclamation againſt certain ſeditious and ſchiſmatical Books and Libels &c.

THe Queens moſt excellent Majeſty, conſidering how within theſe few peers paſt, and now of late, certain ſeditious, and evil diſpoſed perſons towards her Majeſty, and the Government eſtabliſhed for cauſes Eccleſiaſtical within her Majeſties Dominions, have diviſed, written, printed, or cauſed to be ſeditiouſly and ſecretly publiſhed and diſperſed, ſundry Schiſmatical and ſeditious books, diffamatory Libels, and other phantaſtical writings amongſt her Majeſties Subjects, containing in them doctrine very erroneous, and other matters notoriouſly untrue, and ſlanderous to the State, and againſt the godly reformation of Religion and Government Eccleſiaſtical eſtabliſhed by Law, and ſo quietly of long time continued, and alſo againſt the perſons of Biſhops, and others placed in authority Eccleſiaſtical under her Highneſſe by her authority, in raping ſort, and beyond the bounds of all good humanity: All which Books, Libels and writings tend by their ſcope, to perſwade and bring in a monſtrous and apparent dangerous Innovation within her Dominions and Countries, of all manner of Eccleſiaſtical Government now in uſe, and to the abridging, or rather to the overthrow of her Highneſſe lawful Prerogative, allowed by Gods Law, and eſtabliſhed by the Laws of the Realm, and conſequently to reverſe, diſſolve, and ſet at liberty the preſent Government of the Church, and to make a dangerous change of the form of Doctrine, and uſe of Divine ſervice of God, and the miniſtration of the Sacraments now alſo in uſe, with a raſh and malicious purpoſe alſo to diſſolve the Eſtate of the Prelacy, being one of the three ancient eſtates of this Realm under her Highneſſe, whereof her Majeſty mindeth to have ſuch a reverend regard, as to their places in the Church and Common wealth appertaineth. All which ſaid lewd and ſeditious practiſes do directly tend to the manifeſt wilful breach of great number of good Laws and Statutes of this Realm, inconveniencies nothing regarded by ſuch Innovations.

In conſideration whereof, her Highneſs graciouſly minding to provide ſome good and ſpeedy remedy to withſtand ſuch notable dangerous and ungodly attemps, and for that purpoſe to have ſuch enormous malefactors diſcovered and condignely puniſhed, doth ſignifie this her Highneſſe miſliking and indignation of ſuch dangerous and wicked enterpriſes, and for that purpoſe doth hereby will and alſo ſtraightly charge and command, that all perſons whatſoever, within

any

any her Majeſties Realms and Dominions, who have or hereafter ſhall have any of the ſaid ſeditious Books, Pamphlets, Libels or Writings, or any of like nature already publiſhed, or hereafter to be publiſhed, in his or their cuſtody, containing ſuch matters as above are mentioned, againſt the preſent Order and Government of the Church of England, or the lawful Miniſters thereof, or againſt the Rites and Ceremonies uſed in the Church, and allowed by the Laws of the Realm: That they, and every of them do preſently after, with convenient ſpeed bring in, and deliver up the ſame unto the Ordinary of the Dioceſſe, or of the place where they inhabit, to the intent they may be utterly defaced by the ſaid Ordinary, or otherwiſe uſed by them. And that from henceforth no perſon or perſons whatſoever, be ſo hardy, as to write, contrive, print, or cauſe to be publiſhed or diſtributed, or to keep any of the ſame, or any other Books, Libels, or Writings of like nature and quality, contrary to the true meaning and intent of this her Majeſties Proclamation. And likewiſe, that no man hereafter, give any inſtruction, direction, favour, or aſſiſtance, to the contriving, writing, printing, publiſhing, or diſperſing of the ſame, or ſuch like Books, Libels, or Writings whatſoever, as they tender her Majeſties good favour, will avoid Her high diſpleaſure, and as they will anſwer the contrary at their uttermoſt perils: and upon ſuch pains and penalties, as by the Law any way may be inflicted upon the offenders, in any of theſe behalfs, as perſons maintaining ſuch ſeditious actions, which her Majeſty mindeth to have ſeverally executed. And if any perſon have had knowledge of the Authors, Writers, Printers, or diſperſers thereof which ſhall within one moneth after the publication hereof, diſcover the ſame to the Ordinary of the place where he had ſuch knowledge, or to any of her Majeſties privie Councel: the ſame perſon ſhall not for his former concealment be hereafter moleſted or troubled. Given at her Majeſties Palace at Weſtminſter, the xiii. of February, 1588. In the xxxi. year of her Highneſſe reign.

God ſave the Queen.

Imprinted at London by the Deputies of *Chriſtopher Barker*, Printer to the Queens moſt excellent Majeſtie 1588.

ARTICLES

to be enquired in the

VISITATION,

IN THE

First year of the reign of our most dread Sovereign

LADY ELIZABETH,

By the grace of God,

Of England, France, and Ireland, Queen, defender of the Faith &c.



Anno Domini 1559.

Articles &c. *Anno* 1559.

FIrſt, whether any Parſon, Vicar or Curate be reſident continually upon his Benefice, doing his duty in preaching, reading, and duly miniſtring the holy Sacraments. Reſidency.

Item, Whether in their Churches and Chappels, all Images, Shrines, all Tables, Candleſticks, Trindals, and rolls of Wax, Pictures, paintings, and all other monuments of feigned and falſe miracles, Pilgrimages, Idolatry, and Superſtition, be removed, aboliſhed, and deſtroyed. Falſe miracles

Item, Whether they do not every holy day, when they have no Sermon, immediatly after the Goſpel, openly plainly, and diſtinctly, recite to their Pariſhioners in the Pulpit, the Lords prayer, the Belief, and the ten Commaundments in Engliſh. The Lords prayer.

Item, Whether they do charge Fathers and Mothers, Maſters, and Governours of youth, to bring them up in ſome vertuous ſtudie and Occupation. To bring up youth.

Item, Whether, ſuch beneficed men, as be lawfully abſent from their Benefices, do leave their cures to a rude and unlearned perſon, and not to an honeſt, well-learned, and expert Curate, which can and will teach you wholeſome doctrine. Curates.

Item, Whether they do diſcourage any perſon from reading of any part of the Bible, either in Latine or Engliſh, and do not rather comfort and exhort every perſon to read the ſame at convenient times, as the very lively word of God, and the ſpecial food of mans ſoul. Reading the Scriptures.

Item, Whether Parſons, Vicars, Curates, and other Miniſters, be common haunters and reſorters to Taverns or Alehouſes, giving themſelves to drinking, rioting, and playing at unlawful games, and do not occupie themſelves in the reading or hearing of ſome part of holy Scripture, or in ſome other godly exerciſe. Taverns and games.

Item, Whether they have admitted any man to preach in their cures, not being lawfully licenced thereunto, or have been licenced accordingly. Preachers.

Item, Whether they uſe to declare to their Pariſhioners, any thing to the extolling or ſetting forth of vain and ſuperſtitious Religion, Pilgrimages, Relicks, or Images, or lighting of Candles, kiſſing, kneeling, or decking of the ſame Images. Superſtition.

Register. Item, Whether they have one book or register kept, wherein they write the day of every Wedding, Christning and Burying.

Obedience Item, Whether they have exhorted the people to obedience to the Queens Majesty, and Ministers, and to charity and love one to another.

The Sacrament. Item, Whether they have admonished their Parishioners, that they ought not to presume to receive the Sacrament of the body and blood of Christ, before they can say perfectly the Lords prayer, the Articles of the faith, and the ten Commandements in English.

Hospitality. Item, Whether they be resident upon their Benefices, and keep hospitality, or no; whether they do relieve their Parishioners, and what they give them.

Reparations. Item, Whether Proprietaries, Parsons, Vicars and Clarks, having Churches, Chappels and Mansions, do keep their Chancels, Rectories, Vicarages, and all other houses appertaining to them, in due reparations.

Prayer in English. Item, Whether they do counsel or move their Parishioners, rather to pray in a tongue not known, then in English, or put their trust in any certain number of prayers, as in saying over a number of Beads, or other like.

Beads.

Defamed persons. Item, Whether they have received any persons to the Communion, being openly known to be out of charity with their neighbours, or defamed with any notorious crime, and not reformed.

Poor mens box. Item, Whether they have provided, and have a strong chest for the poor mens box, and set and fastned the same in a place of the Church most convenient.

Testament. Item, Whether they have diligently called upon, exhorted and moved their parishioners, and especially when they make their Testaments, to give to the said poor mens Box, and to bestow that upon the poor, which they were wont to bestow upon Pilgrimages, Pardons, Trentalls, and upon otherlike blinde devotions.

Sick. Burial. Item, Whether they have denied to visit the sick, or bury the dead being brought to the Church.

Simony, Item, Whether they have bought their Benefices, or come to them by fraud, guile, deceit, or Simony.

Adulterers. Item, Whether they have given open monition to their Parishioners, to detect and present to their Ordinary all Adulterers and Fornicators, and such men as have two wives living within their Parishes.

Item,

Item, Whether they have monished their parishioners openly, that they should not sell, give, nor otherwise alienate any of their Church goods. *Church goods*

Item, Whether they, or any of them do keep moe Benefices and other Ecclesiastical promotions then they ought to do, not having sufficient licences, and dispensations thereunto, and how many they be, and their names. *Many Benefices.*

Item, Whether they minister the holy Communion any otherwise, then onely after such form and manner, as it is set forth by the common authority of the Queens Majesty and the Parliament. *Communion.*

Item, Whether you know any person within your Parish or else where, that is a letter of the word of God to be read in English, or sincerely preached in place and times convenient. *Letters of the word or preaching.*

Item, Whether in the time of the Letany, or any other Common prayer, in the time of the Sermon or Homily, and when the Priest readeth the Scriptures to the Parishioners, any person have departed out of the Church without just and necessary cause, or disturbed the minister otherwise. *Goers out of the church.*

Item, Whether the money coming and rising of any Cattel, or other moveable stocks of the Church, and money given and bequeathed to the finding Torches, Lights, Tapers, or Lamps, not paid out of any lands, have not been imployed to the poor mens chest. *Church money.*

Item, Who hath the said stocks and money in their hands, and what be their names. *Keepers of the Church money.*

Item, Whether any undiscreet person do uncharitably contemn and abuse Priests and Ministers of the Church. *Contempt of Priests.*

Item, Whether there be any other Grammar taught in any School within this Diocesse, then that which is set forth by the authority of King Henry the eight. *The Kings Grammar.*

Item, Whether the service of the Church be done at due and convenient houres. *The time of Service.*

Item, Whether any have used to commune, jangle, and talke in the Church in the time of the prayer, reading of the Homily, preaching, reading or declaring of the Scripture. *Talkers in the Church.*

Item, Whether any have wilfully maintained and defended any Heresies, errors, or false opinions, contrary to the faith of Christ and holy Scripture. *Heresies.*

Item, Whether any be common drunkards, swearers or blasphemers of the name of God. *Drunkards.*

Item,

Adulterers. Item, Whether any have committed Adultery, fornication, or incest, or be common Bawds, or receivers of such evil persons, or vehemently suspected of any of the premisses.

Brawlers. Item, Whether any be brawlers, slanderers, chiders, scolders, and sowers of discord between one person and another.

Sorcerers. Item, Whether you know any that do use Charmes, Sorceries Inchantments, Invocations, Circles, Witchcrafts, Soothsaying, or any like crafts or imaginations invented by the Devil, and specially in the time of womens travel.

Pulpits. Item, Whether Churches, Pulpits, and other necessaries appertaining to the same, be sufficiently repaired, and if they be not, in whose default the same is.

Resorters to other Churches. Item, Whether you know any, that in contempt of their own Parish Church do resort to any other Church.

Inholders Item, Whether any Inholders, or Alehouse keepers, do use commonly to sell meat and drink in the time of common prayer, preaching, reading of the Homilies, or Scripture.

Divorce. Item, Whether you know any to be married within the degrees prohibited by the laws of God, or that be separated or divorced without the degrees prohibited by the law of God, and Whether any such have married again.

Privie contracts. Item, Whether you know any to have made privie contracts of Matrimony, not calling two or moe witnesses thereunto, nor having thereto the consent of their parents.

Banes. Item, Whether they have married solemnly the banes not first lawfully asked.

Executors. Item, Whether you know any Executors, or Administrators of dead mens goods, which do not onely bestow such of the said goods, as were given and bequeathed, or appointed to be distributed among the poor people, repairing of High wayes, finding of poor scholars, or marrying of poor maidens, or such other like charitable deeds.

Images. Item, Whether you know any that keep in their houses any undefaced Images, Tables, Pictures, Paintings, or other Monuments of feigned and false miracles, Pilgrimages, Idolatry and superstition, and do adore them, and specially such as have been set up in Churches, Chappels and Oratories.

Books. Item, What books of holy Scripture you have delivered to be burnt, or otherwise destroyed, and to whom ye have delivered the same.

Bribes. Item, What bribes the Accusers, Promoters, Persecutors, Ecclesiastical Judges, and other the Commissioners appointed within the

the ſeveral Dioceſſes of this Realm, have received by themſelves or other, of thoſe perſons which were in trouble, apprehended, or impriſoned for Religion.

Item, What goods moveable, lands, fees, offices, or promotions, have been wrongfully taken away in the time of Queen Maries Reign, from any perſon which favoured the Religion now ſet forth. Loſs of goods

Item, How many perſons for Religion have died by fire, famine, or otherwiſe, or have been impriſoned for the ſame. How many burnt.

Item, That you make a true preſentment of the number of all the perſons, which died within your Pariſhes, ſithence the feaſt of St. John the Baptiſt, which was in the year of our Lord God One thouſand five hundred fifty and eight, unto the feaſt laſt paſt, making therein a plain diſtinct declaration, how many men, women, and men-children the ſame were, and the names of the men. Certificat of the dead.

Item, Whether you know any man in your Pariſh, ſecretly, or in unlawful conventicles, ſay or hear Maſſe, or any other ſervice prohibited by the Law. Secret Maſſes.

Item, Whether you know any perſon in your Pariſh, to be a ſlanderer of his neighbours, or a ſower of diſcord between party and party, man and wife, parents and their children, or that hath invented, bruted, or ſet forth any rumours, falſe and ſeditious tales, ſlanders, or makers, bringers, buyers, ſellers, keepers or conveyers of any unlawful books, which might ſtir and provoke ſedition, or maintain ſuperſtitious ſervice within this Realm, or any Aiders, Counſellers, Procurers or maintainers thereunto. False rumors. Unlawful books.

Item, Whether the Church of your Pariſh be now vacant or no, who is the Patron thereof, how long it hath been vacant, who doth receive the tithes, oblations and other commodities, during the time of the vacation, and by what authority, and in what eſtate the ſaid Church is at this time, and how long the Parſon or Vicar hath had that Benefice. Patron. Tithes. Vacation.

Item, Whether any Minſtrels, or any other perſons do uſe to ſing or ſay any ſongs, or Ditties that be vile or unclean, and eſpecially in deriſion of any godly order now ſet forth and eſtabliſhed. Minſtrels.

Item, Whether the Letany in Engliſh with the Epiſtle and Goſpel which was by the Queens highneſs Proclamation willed to be Letany in Engliſh.

read

read to the people, were put in use in your Churches, and if not, who were the letters thereof.

Distinct. Item, Whether the Curates and Ministers do leisurely plainly, and distinctly read the publick prayers, Chapters, and Homilies, as they ought to do.

God save the Queen.

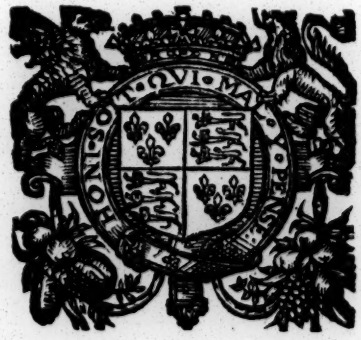
Imprinted at London *Anno* 1559.

CON-

ARTICULI

PER

Archiepiſcopum, Epiſcopos & reliquum Clerum Cantuarienſis Provinciæ in Synodo inchoata Londini viceſimo quarto die Menſis Novembris, Anno Domini 1584. Regnique Sereniſſimæ in Chriſto Principis Dominæ Elizabethæ, Dei gratia Angliæ, Franciæ & Hyberniæ Reginæ, fidei Defenſoris, &c. viceſimo ſeptimo ſtabiliti, & Regia auctoritate approbati & confirmati.



LONDINI, in ædibus C. B.



Articuli pro Clero.

Ut homines idonei ad ſacros ordines, & Beneficia (uti vocant) Eccleſiaſtica admittantur.

PRimò cautum eſt, ne quis poſthàc ad ſacros ordines ſuſcipiatur, qui non eodem quoque tempore Præſentationem ſui ipſius ad Beneficium aliquod intra diœceſim ſive Juriſdictionem ejuſdem Epiſcopi à quo ſacros ordines perit, tunc vacans exhibuerit: vel qui non eidem Epiſcopo certum, verum & indubitatum Certificatorium attulerit de Eccleſia aliqua intra diœceſim ſive Juriſdictionem dicti Epiſcopi, in qua curæ animarum inſervire poſſit: Vel qui in aliqua Cathedrali aut Collegiata Eccleſia, vel Collegio Cantabrigienſi aut Oxonienſi non fuerit conſtitutus: Vel ſaltem, qui ab eodem Epiſcopo in Beneficium aliquod, ſive ad Curam (uti vocant) inſerviendam tunc etiam vacantem, non ſit mox admittendus.

Deinde, ne quis Epiſcopus poſthac aliquem in ſacros ordines cooptet, qui non ex ſua ipſius Diœceſi fuerit: niſi vel ex altera noſtratium Academiarum prodierit: vel, niſi literas (ut loquuntur) Dimiſſorias ab Epiſcopo, cujus Diœceſanus exiſtit, attulerit, & viceſimum quartum ætatis ſuæ annum jam compleverit, ac etiam in altera dictarum Academiarum gradum aliquem ſcholaſticum ſuſceperit: Vel ſaltem, niſi rationem fidei ſuæ juxta Articulos illos Religionis in Synodo Epiſcoporum & Cleri approbatos Latino ſermone reddere poſſit, adeò ut ſacrarum literarum teſtimonia, quibus eorundem Articulorum veritas innititur, recitare etiam valeat: Ac ulteriùs, de vita ſua laudabili & morum integritate literas teſtimoniales ſub Sigillo vel alicujus Collegii Cantabrigienſis aut Oxonienſis, ubi antea moram fecerit, vel alicujus Juſticiarii ad pacem D. Reginæ conſervandam aſſignati, una cum ſubſcriptione & teſtimonio aliorum proborum & fide dignorum hominum ejuſdem Paroeciæ, ubi per tres annos antè proximè elapſos commoratus eſt, exhibeat.

Quòd ſi verò aliquis Epiſcopus aliquem ad ſacros ordines admiſerit, qui prædictis qualitatibus non ſit præditus, is per Archiepiſcopum, aſſidente ſibi hac in parte uno alio Epiſcopo, ab ordinatione Miniſtrorum & Diaconorum per integrum biennium ſuſpendatur, ac eam præterea pœnam incurrat, quæ de

jure in ejuſmodi Epiſcopos, qui ad ordines Eccleſiaſticos ſine titulo aliquem promovebunt, ſtatuitur.

Ad hæc, nequis Epiſcopus aliquem in Beneficium (uti vocant) inſtituat, niſi qui prædictis conditionibus ornatus fuerit.

Quòd ſi Curia de Arcubus aut Audientiæ per viam duplicis querelæ, ſeu alio quovis modo contra Epiſcopum hac in parte agat, quia homines minimè idoneos ac habiles admittere renuit: tunc licebit Archiepiſcopo, vel auctoritate propria, vel gratia ſpeciali ab Regia Majeſtate impetrata, ejuſmodi proceſſibus amputare, quò laudabilis Epiſcopi induſtria debitum ea ratione ſortiatur effectum.

Denique, ut quolibet anno ad feſtum S. Michaelis Archangeli, vel intra ſex hebdomadas idem feſtum ſubſequentes, unuſquiſque Epiſcopus numerum, nomina, gradus & qualitates eorum omnium quos in ſacros ordines, vel in aliqua Beneficia eodem anno præcedente promoverit, ad Archiepiſcopum tranſmittat.

De moderanda ſolennis Pœnitentiæ commutatione.

NEqua fiat poſthac ſolennis Pœnitentiæ commutatio, niſi rarioribus gravioribuſque de cauſis, atq; adeò cum ipſi Epiſcopo conſtiterit, eam eſſe ad Reum reconciliandum & reformandum ſaniorem & tutiorem rationem.

Deinde, quòd mulcta illa pecuniaria vel in relevamen pauperum ejuſdem Parœciæ, vel in alios pios uſus erogetur, idque Eccleſiæ ſolenniter & fideliter approbetur & innoteſcat.

Quòd ſi verò crimen fuerit notorium ac publicum, Reus ipſe vel in propria ſua perſona publicè in Eccleſia pœnitentiam ſuam minimè fictam profitendo, læſæ Eccleſiæ ſatisfaciet, vel Eccleſiæ miniſter in præſentia ipſius Rei, palam è ſuggeſtu, ejus ſubmiſſionem, & pœnitentiæ ſuæ coram Ordinario ſuo peractionem, atque etiam in veræ ſuæ reſipiſcentiæ teſtimonium quantam pecuniarum ſummam in uſus ſupradictos erogandam reddiderit, denunciabit.

De moderandis quibuſdam indulgentiis, pro celebratione Matrimonii abſque trinundina denunciatione, quam Bannos vocant Matrimoniales.

QUandoquidem honeſtæ, claræ ac illuſtris conditionis homines, ſive urgente aliqua neceſſitate, ſive aliis non contemnendis rationibus, Matrimonium aliquando celebrandi cauſas habere poſſunt, facultate ſibi de Bannis

nis matrimonialibus aut non omninò, aut ſemel iterúmve denunciandis indulta, ſine aliquo gravi ſcandalo ſeu detrimento : Idcircò ad evitanda generaliter quæ hac in parte notantur incommoda, viſum eſt caveri ne ullæ facultates ſive indulgentiæ de celebrando abſq; Bannis Matrimonio concedantur, niſi idonea cautio priùs ſub hiſce conditionibus ineatur ; nimirum, Primò, quod nullum poſtea conſtabit impedimentum Præcontractus, Conſanguinitatis, Affinitatis, vel ullius alterius legitimæ cauſæ cujuſcunque ratione. Secundò, quòd eo tempore quo ejuſmodi facultas ſive indulgentia concedetur, nulla controverſia, lis ſeu querela mota eſt, vel dependet coram aliquo Judice Eccleſiaſtico aut Civili, de ejuſcemodi legitimo impedimento Matrimonii inter hujuſmodi perſonas contrahendi aut contracti. Ac tertiò, quòd ad Nuptiarum ſolennizationem non accedent, niſi aſſenſu & expreſſo conſenſu Parentum ſive tutorum priùs impetrato. Et ulteriùs, quòd Matrimonii celebratio publicè ac tempeſtivè in facie Eccleſiæ fiet. Cujus quidem cautionis formula ſeu exemplar in ſcriptis concipietur, ac unicuique Epiſcopo in ſua cujuſque Diœceſi imitanda proponetur.

Provisò ſemper, quòd quicunque contra hanc ordinationem deliquerit, ab executione officii per ſex integros menſes ſuſpendetur.

De quibuſdam circa Excommunicationem exceſſibus cóercendis ſive reformandis.

QUia Excommunicationis uſus in Eccleſia perpetuæ legis vigorem jam obtinuit, atque in omni juriſdictione Eccleſiaſtica exercenda hucuſque retinetur, ideò abſque grandi mutatione totius ejuſce juriſdictionis & plurimarum hujus Regni legum, innovari vel alterari nequit. Nihilominus, ut Excommunicatio (quæ auctoritatis ac diſciplinæ Eccleſiaſticæ quaſi nervus quidam ac vinculum habendum eſt) ad priſtinum ſuum uſum, decus & dignitatem reducatur : cautum eſt, ut quotieſcunque Cenſura iſta in immediatam pœnam cujuſvis notoriæ Hæreſeos, Schiſmatis, Symoniæ, Perjurii, Uſuræ, Inceſtus, Adulterii, ſeu gravioris alicujus criminis venerit infligenda, ſententia ipſa vel per Archiepiſcopum, Epiſcopum, Decanum, Archidiaconum, vel Præbendarium, (modò ſacris ordinibus & Eccleſiaſtica juriſdictione præditus fuerit) in propria perſona pronunciabitur, unà cum ejuſmodi frequentia & aſſiſtentia, quæ ad majorem rei autoritatem conciliandam conducere videbitur.

Denique, quòd unuſquiſque Vicarius Generalis, Officialis ſeu Commiſſarius, qui ordines Eccleſiaſticos non ſuſceperit, eruditum aliquem Presbyterum ſibi accerſet & aſſociabit, qui ſufficienti auctoritate vel ab ipſo Epiſcopo in juriſdictione ſua, vel ab Archidiacono (Presbytero exiſtente) in juriſdictione

dictione ſua munitus, idque ex præſcripto ipſius Judicis tunc præſentis, Excommunicationis ſententiam pro contumacia denunciabit.

Volumus etiam, ut ſicut conſtitutum eſt ejuſmodi excommunicationem per Miniſtrum Eccleſiæ denunciari: ita ipſe Judex de abſolutione ipſius Rei poſt ſatisfactionem ſuam peractam, eundem Miniſtrum certiorem faciet, qui eandem abſolutionem populo publicè denunciabit: Ac interim quòd benè licebit dicto Miniſtro Reum à ſacris arcere & repellere tanquam in Eccleſiam minimè recipiendum, donec ejuſmodi Certificatorium ab ipſo Judice exhibuerit.

De Beneficiorum pluralitate cohibenda.

QUòd nemini in poſterum facultas ſive indulgentia concedetur de pluribus Beneficiis ſimul retinendis, niſi hujuſmodi tantùm, qui pro eruditione ſua & maximè digni, & ad officium ſuum pleniùs præſtandum maximè habiles & idonei cenſebuntur: nimirùm, ut is qui hujuſmodi facultate fruiturus eſt, ſit ad minimum Artium Magiſter, & publicus ac idoneus verbi Divini Concionator: Ita tamen, ut idonea etiam cautione obſtrictus teneatur, de perſonali ſua reſidentia in ſingulis beneficiis per bonam anni cujuſque partem facienda, & quod ejuſmodi Beneficia triginta milliarium ſpatio ad ſummum non diſtent ab invicem. Denique, quòd idoneum Curatum habeat, qui plebem ejus Parœciæ in qua non reſidebit, inſtituat ac informet, modò facultates ejuſdem Beneficii talem commodè ſuſtinere poſſe Archiepiſcopo vel ejus Diœceſeos Epiſcopo videbuntur.

De feodis quæ Officiariis Eccleſiaſticis & eorum miniſtris debentur.

CAutum inſuper volumus, quòd neque alia neque majora feoda ab Epiſcopo, Ordinario, Archidiacono, vel eorum miniſtris deinceps ulla de cauſa percipiantur, quàm ea quæ ineunte hoc regnum Regia nunc Majeſtate percipi ſolebant. Quódque tabula quædam ſingulorum hujuſmodi feodorum ſummas continens, in quolibet Conſiſtorio ante feſtum S. Johannis Baptiſtæ proximè venturum figatur, cujus exemplar manu ipſius Ordinarii ſubſignatum intra tempus prædictum ad Archiepiſcopum tranſmittetur.

Proviſò ſemper, quòd neque Archiepiſcopo, neque Epiſcopo, vel directè vel indirectè, aliquam pecuniarum ſummam pro admittendis ad ſacros ordines hominibus accipere licebit, ídque ſub pœna Juris.

De inquisitione per Episcopos ineunda.

QUimprimùm commodè fieri poterit, vel ad summum intra unius anni spatium post hujus Synodi finem, quisque Episcopus de singulorum Ministrorum qui in sua diœcesi degunt conditione, moribus ac eruditione diligenter inquirat: per quos etiam & quo tempore ad sacros ordines admissi, quódque vitæ genus sectati sint priusquam in ministerium sunt cooptati, ac de hisce omnibus ipsum Archiepiscopum intra dictum tempus debitè certiorem faciet.

Episcopi in sua quisque Diœcesi de omnium Rectoriarum, Vicariarum, ac cæterorum Ecclesiasticorum Beneficiorum suæ Diœceseos valore annuo, juxta censum libri illius qui Primitiarum dicitur, si modò ibidem censeantur: aliter verò, juxta communem eorum æstimationem: Quot item Appropriationes, cujus veri valoris annui, & quì sint earum Proprietarii: Necnon de Curatorum salariis annuis diligentem facient inquisitionem. Ac de hisce similiter omnibus intra tempus anteà præscriptum, dictum Archiepiscopum certiorem reddent.

FINIS.

CELEBRATIO COENÆ DOMINI IN FUNEBRIBUS,

Si Amici & Vicini defuncti Communicare velint. &c.

Anno 2. Eliz. Regin. 1560.



LONDINI,

Apud *Reginaldum Wolfium.* 1560.

ELIZABETH, *Dei Gratia* Angliæ, Franciæ, & Hiberniæ *Regina, Fidei Defenſor, &c. Omnibus ad quos præſentes Literæ pervenirint, Salutem. Cum memores Officii noſtri erga Deum Omnipotentem, (cujus providentia principes regnant) legibus quibuſdam celeberrimis, conſenſu trium Regni noſtri Statuum, ſancitis, anno Regni noſtri primo, Regium noſtrum aſſenſum libenter præbuerimus: inter quas una lex lata eſt, ut Preces publicæ, una, & eadem certa, & præſcripta precandi forma, lingua vulgari, & vernacula, paſſim in Eccleſia Anglicana haberentur, quo Subditi noſtri quid orarent, facilius intelligerent: & abſurdum illum, diuq; in Eccleſia inveteratum errorem, tandem devitarent. Fieri enim non poteſt, ut precationes, ſupplicationes, aut gratiarum actiones non intellectæ, mentis ardorem aliquando excitent & accendant, cum ſpiritu & veritate. Deus qui Spiritus eſt, non oris tantum ſtrepitu adorari vult; Cui rei etiam addi poteſt, quod hac cæca ignoratione, ſuperſtitioſæ preces, aut res alienæ,*

non

non ſatis idoneæ quæ Deo profunderentur, cordium humanorum ſcrutatori, ſæpenumero ore prophano offerebantur. Notum vobis eſſe volumus, quod, quoniam intelligimus Collegia utriuſque Academiæ, Cantabrigienſis & Oxonienſis: *Collegium item novum prope* Wintoniam & Etonenſe, *bonis literis dicata, ſupplicibus votis petere, ut quo ſacrarum literarum monumenta Latina, ad uberiorem Theologiæ fructum eis reddantur magis familiaria, eis liceat eadem forma precum Latine uti. Omnibus Reipublicæ noſtræ membris, quantum in nobis eſt, conſulere, & cum eorum neceſſitati, qui Latina non intelligunt, tum eorum voluntati qui utramque linguam percipiunt, conſulere cupientes, conſtituimus per præſentes, licitum eſſe, & permiſſum noſtra Authoritate & privilegio Regali, tam Decano & ſodalitio Eccleſiæ Chriſti in Academia noſtra* Oxoniæ, *quam Præſidibus, Cuſtodibus, Rectoribus, Magiſtris & Sodalitatibus omnium & ſingulorum Collegiorum* Cantabrigiæ, Oxoniæ, Wintoniæ Etonæ, *hoc modo precandi Latine, uti publice in Eccleſiis, & Sacellis ſuis quem nos per noſtrum Typographum ædi curavimus in hoc præſenti volumine, convenientem cum Anglicano noſtro publicarum precum libro, jam per univerſum noſtrum Regnum recepto & uſitato. Cui item peculiaria quædam in Chriſtianorum* funebribus &

exequiis decantanda adjungi præcipimus, Statuto illo prædicto de Ritu publicarum precum (cujus ſupra mentionem fecimus) anno primo Regni noſtri promulgato in contrarium non obſtante.

Proviſo ſemper, quod in ejuſmodi Collegiis, quibus Laicorum parochiæ annexæ erunt, ac in reliquis etiam, ad quorum Templa Laici eorundem Collegiorum famuli & Miniſtri, ſive alii quicunq; ſive Latinæ linguæ imperiti, neceſſario adire debent, his horæ aliquot opportunæ & loca in dictis Eccleſiis aut Sacellis, aſſignentur, in quibus, Feſtis ſaltem diebus, preces matutinæ & veſpertinæ legantur & recitentur: Et Sacramentorum adminiſtrationes ſuis temporibus Anglice, ad Laicorum ædificationem celebrari poſſint. Eadem etiam formula Latina precandi privatim uti, hortamur omnes reliquos Eccleſiæ noſtræ Anglicanæ Miniſtros, cujuſcunq; gradus fuerint, iis diebus, quibus aut non ſolent, aut non tenentur Parochianis ſuis ad ædem ſacram pro more accedentibus, publice preces vernacula lingua, ſecundum formam dicti Statuti recitare. In præmiſſorum autem fidem & Teſtimonium, has literas noſtras fieri fecimus patentes.

Dat. apud Palatium noſtrum de *Weſtmonaſterio* Sexto die *Aprilis*. Anno regni noſtri ſecundo. 1560.

In

In Commendationibus Benefactorum.

AD cujuſque termini finem Commendatio fiat Fundatoris, aliorumque Clarorum virorum, quorum beneficentia Collegium locupletatur.

Ejus hæc ſit forma.

Primum recitetur clara voce Oratio Dominica.

Pater noſter qui es in Cœlis, &c.

Deinde recitentur tres Pſalmi

Exaltabo te Deus meus rex. *Pſalm.* 144.
Lauda anima mea Do. *Pſalm.* 145.
Laudate Dominum quoniam bonus, *Pſ.* 146.

Poſt hæc legatur Cap. 44. *Eccleſiaſtici.*

Hiis finitis, ſequatur Concio: in qua Concionator Fundatoris ampliſſimam munificentiam prædicet: quantus ſit literarum uſus oſtendat: quantis laudibus afficiendi ſunt qui literarum ſtudia beneficentia ſua excitent: quantum ſit Ornamentum Regno doctos viros habere, qui de rebus controverſis vere judicare poſſunt, quanta ſit Scripturarum laus, & quantum illæ omni humani Authoritati antecedant, quanta ſit ejus Doctrinæ in vulgus utilitas, & quam late pateat: quam egregium & regium ſit (cui Deus univerſæ plebis ſuæ curam commiſit) de multitudine Miniſtrorum verbi laborare, atque hii ut honeſti atque eruditi ſint, curare: atque alia ejus generis, quæ pii & docti viri cum laude illuſtrari poſſint.

Hac concione perorata decantetur.

Benedictus Dominus Iſrael.

Ad extremum hæc adhibeantur.

Miniſter.

In memoriam æternam erit juſtus.

Reſponſio.

Ab auditu malo non timebit.

Miniſter.

Miniſter.

Juſtorum animæ in manu Dei ſunt.

Reſponſio.

Nec attingit illos cruciatus.

Oremus.

DOmine Deus, Reſurrectio & Vita Credentium, qui ſemper es laudandus, tam in viventibus quam in defunctis, agimus tibi gratias, pro Fundatore noſtro *N.* cæteriſque Benefactoribus noſtris, quorum beneficiis hic ad pietatem & ſtudia literarum alimur: rogantes ut nos, hiis donis ad tuam gloriam recte utentes, una cum illis, ad reſurrectionis gloriam immortalem perducamur: per Jeſum Chriſtum Dominum noſtrum. *Amen.*

Celebratio Cœnæ Domini in Funebribus, ſi Amici & vicini defuncti communicare velint.

Collecta.

MIſericors Deus, pater Domini noſtri Jeſu Chriſti, qui es Reſurrectio & vita, in quo qui credidit etiamſi mortuus fuerit, vivet; &, in quo qui crediderit & vivit non morietur in æternum: quique nos docuiſti per ſanctum Apoſtolum tuum *Paulum*, non debere mærere pro dormientibus in Chriſto, ſicut ii qui ſpem non habent reſurrectionis, humiliter petimus, ut nos a morte peccati reſuſcites ad vitam juſtitiæ, ut cum ex hac vita emigramus, dormiamus cum Chriſto, quemadmodum ſperamus hunc fratrem noſtrum, & in generali reſurrectione, extremo die, nos una cum hoc fratre noſtro reſuſcitati, &, receptis corporibus, regnemus una tecum in vita æterna: per Dominum noſtrum Jeſum Chriſtum. *Amen.*

Epiſtola

Epistola. 1 Thess. 4.

NOlo vos ignorare fratres de his qui obdormierunt, ne doleatis quemadmodum & cæteri non habentes spem. Nam si credimus quod Jesus mortuus est & resurrexit, sic & Deus eos qui obdormierunt, per Jesum, adducet cum illo. Hoc enim vobis dicimus in verbo Domini, quod nos qui vivimus, & reliqui erimus in adventum Domini, nequaquam præveniemus eos qui dormiunt. Quoniam ipse Dominus cum hortatu & voce Archangeli, ac tuba Dei descendet de Cœlo: & mortui in Christo resurgent primum: deinde nos qui vivemus, qui reliqui erimus, simul cum illis rapientur in nubibus in occursum Domini in aere, & sic semper cum Domino erimus. Proinde consolemini vos mutuo sermonibus his.

Evangelium. Joan. 6.

DIxit Jesus Discipulis suis, & Turbis Judæorum. Omne quod dat mihi pater ad me veniet: & eum qui venit ad me, non ejicio foras. Quia descendi de Cœlo, ut faciam non quod ego volo, sed quod vult is qui misit me. Hæc est autem voluntas ejus qui misit me, Patris, ne quid perdam ex omnibus quæ dedit mihi, sed resuscitem illa in novissimo die. Hæc est autem voluntas ejus qui misit me, ut omnis qui videt filium & credit in eum, habeat vitam æternam, & ego suscitabo eum in novissimo die.

Vel hoc Evangelium. Joan. 5.

DIxit Jesus discipulis suis & Turbis Judæorum: Amen, Amen dico vobis, qui sermonem meum audit, & credit ei qui misit me, habet vitam æternam, & in condemnationem non veniet, sed transivit a morte in vitam. Amen, Amen dico vobis, quod veniet hora & nunc est, quando mortui audient vocem filii Dei: & qui audierint, vivent. Sicut enim pater habet vitam in semetipso, sic dedit & filio habere vitam in semetipso: & potestatem dedit ei judicandi quoque, quia Filius hominis. Nolite mirari hoc: quia veniet hora, in qua omnes qui in monumentis sunt, audient vocem ejus, & prodibunt, qui bona fecerunt in resurrectionem vitæ: qui vero mala egerunt, in resurrectionem condemnationis.

FINIS.

ARTICULI

De quibus convenit inter

Archiepiſcopos,

ET

EPISCOPOS

Utriuſque Provinciæ,

ET

CLERUM UNIVERSUM

In Synodo, *Londini.*

Anno 1562. ſecundum computationem Eccleſiæ *Anglicanæ*, ad tollendam opinionum diſſentionem, & conſenſum in vera Religione firmandum.

Æditi authoritate ſereniſſimæ Reginæ.

LONDINI,
Apud JOHANNEM DAY, 1571.

De fide in ſacro-ſanctam Trinitatem.

1. *UNus eſt vivus, & verus Deus, æternus, incorporeus, impartibilis, impaſſibilis, immenſæ potentiæ, ſapientiæ ac bonitatis, creator, & conſervator omnium, tum viſibilium, tum inviſibilium. Et in unitate hujus divinæ naturæ, tres ſunt perſonæ, ejuſdem eſſentiæ, potentiæ ac æternitatis, Pater, Filius, & Spiritus ſanctus.*

De verbo, ſive Filio Dei, qui verus homo factus eſt.

2. *FIlius, qui eſt verbum patris, ab æterno a patre genitus, verus & æternus Deus, ac patri conſubſtantialis, in utero beatæ virginis, ex illius ſubſtantia naturam humanam aſſumpſit: ita ut duæ naturæ, divina & humana, integre atque perfecte in unitate perſonæ fuerint inſeparabiliter conjunctæ, ex quibus eſt unus Chriſtus, verus Deus & verus homo, qui vere paſſus eſt, crucifixus, mortuus, & ſepultus, ut patrem nobis reconciliaret, eſſetque hoſtia, non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.*

De deſcenſu Chriſti ad Inferos.

3. *QUemadmodum Chriſtus pro nobis mortuus eſt, & ſepultus, ita eſt etiam credendus ad Inferos deſcendiſſe.*

De reſurrectione Chriſti.

4. *CHriſtus vere a mortuis reſurrexit, ſuumque corpus cum carne, oſſibus, omnibuſque ad integritatem humanæ naturæ pertinentibus, recepit: cum quibus in cœlum aſcendit, ibique reſidet, quoad extremo die ad judicandos homines reverſurus ſit.*

De ſpiritu Sancto.

5. *Spiritus ſanctus a patre & filio procedens ejuſdem eſt cum patre, & filio eſſentiæ, majeſtatis, & gloriæ, verus ac æternus Deus.*

De divinis Scripturis, quod ſufficiant ad ſalutem.

6. *Scriptura ſacra continet omnia, quæ ad ſalutem ſunt neceſſaria, ita, ut quicquid in ea nec legitur, neque inde probari poteſt, non ſit a quonam exigendum, ut tanquam articulus fidei credatur, aut ad ſalutis neceſſitatem requiri putetur.*

Sacræ Scripturæ nomine, eos Canonicos libros veteris, & novi Teſtamenti intelligimus, de quorum authoritate, in Eccleſia nunquam dubitatum eſt.

De nominibus, & numero librorum ſacræ Canonicæ Scripturæ veteris Teſtamenti.

Geneſis.	*Secundus liber Paralipomen.*
Exodus.	*Primus liber Eſdræ.*
Leviticus.	*Secundus liber Eſdræ.*
Numeri.	*Liber Heſter.*
Deuteron.	*Liber Job.*
Joſuæ.	*Pſalmi.*
Judicum.	*Proverbia.*
Ruth.	*Eccleſiaſtes vel Concionator.*
Prior liber Samuelis.	*Cantica Solomonis.*
Secundus liber Samuelis.	*4. Prophetæ Majores.*
Prior liber Regum.	*12. Prophetæ minores.*
Secundus liber Regum.	
Prior liber Paralipom.	

Alio

Alios autem libros (ut ait Hieronimus) legit quidam Eccleſia, ad exempla vitæ, & formandos mores: illos tamen ad dogmata confirmanda non adhibet, ut ſunt

Tertius liber Eſdræ.
Quartus liber Eſdræ.
Liber Tobiæ.
Liber Judith.
Reliquum libri Heſter.
Liber ſapientiæ.
Liber Jeſu filii Sirach.
Baruch propheta.
Canticum trium puerorum.
Hiſtoria Suſannæ.
De Bel & Dracone.
Oratio Manaſſes.
Prior lib. Machabeorum.
Secundus liber Machabeorum.

Novi Teſtamenti omnes libros (ut vulgo recepti ſunt) recipimus, & habemus pro Canonicis.

De veteri Teſtamento.

Teſtamentum vetus, novo contrarium non eſt, quandoquidem tam in veteri, quam in novo, per Chriſtum, qui unicus eſt Mediator Dei, & hominum, Deus & homo, æterna vita, humano generi eſt propoſita. Quare male ſentiunt, qui veteres tantum in promiſſiones temporarias ſperaſſe confingunt. Quanquam lex a Deo data per Moſen (quoad ceremonias & ritus) Chriſtianos non aſtringat, neque civilia ejus præcepta in aliqua republica neceſſario recipi debeant, nihilominus tamen ab obedientia mandatorum (quæ moralia vocantur) nullus (quantumvis Chriſtianus) eſt ſolutus: 7.

De tribus Symbolis.

Symbola tria, Nycænum, Athanaſii, & quod vulgo Apoſtolorum appellatur, omnino recipienda ſunt, & credenda, nam firmiſſimis Scripturarum Teſtimoniis probari poſſunt. 8.

De

De peccato originali.

9. *Peccatum originis non est (ut fabulantur Pelagiani) in imitatione Adami situm, sed est vitium, & depravatio naturæ, cujuslibet hominis ex Adamo naturaliter propagati: qua fit, ut ab originali justitia quam longissime distet, ad malum sua natura propendeat, & caro semper adversus spiritum concupiscat, unde in unoquoque nascentium, iram Dei, atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio. Qua fit ut affectus carnis Græce* φρόνημα σαρκὸς *quod alii sapientiam, alii sensum, alii affectum, alii studium carnis interpretantur,) legi Dei non subjiceatur. Et quanquam renatis & credentibus, nulla propter Christum est condemnatio, peccati tamen in sese rationem habere concupiscentiam, fatetur Apostolus.*

De libero arbitrio.

10. *Ea est hominis post lapsum Adæ conditio, ut sese naturalibus suis viribus, & bonis operibus, ad fidem, & invocationem Dei convertere, ac preparare non possit. Quare absque gratia Dei (quæ per Christum est) nos præveniente, ut velimus, & cooperante, dum volumus, ad pietatis opera facienda, quæ Deo grata sunt, & accepta, nihil valemus.*

De hominis justificatione.

11. *Tantum propter meritum Domini, ac Servatoris nostri Jesu Christi, per fidem, non propter opera, & merita nostra, justi coram Deo reputamur. Quare sola fide nos justificari doctrina est saluberrima, ac consolationis plenissima, ut in homilia de justificatione hominis, fusius explicatur.*

De

De bonis operibus.

Bona opera quæ ſunt fructus fidei, & juſtificatos ſequuntur, 12.
quanquam peccata noſtra expiare, & divini judicii ſeveritatem ferre non poſſunt: Deo tamen grata ſunt, & accepta in Chriſto, atque ex vera & viva fide neceſſario profluunt, ut plane ex illis, æque fides viva cognoſci poſſit, atque arbor ex fructu judicari.

De operibus ante juſtificationem.

Opera quæ fiunt, ante gratiam Chriſti, & ſpiritus ejus afflatum, 13.
cum ex fide Jeſu Chriſti non prodeant, minime Deo grata ſunt, neque gratiam (ut multi vocant) de congruo merentur. Immo cum non ſunt facta, ut Deus illa fieri voluit & præcepit, peccati rationem habere non dubitamus.

De operibus ſupererogationis.

Opera quæ ſupererogationis appellant, non poſſunt ſine arro- 14.
gantia, & impietate prædicari. Nam illis declarant homines, non tantum ſe Deo reddere, quæ tenentur, ſed plus in ejus gratiam facere, quam deberent, cum aperte Chriſtus dicat: Cum feceritis omnia quæcunque præcepta ſunt vobis, dicite, ſervi inutiles ſumus.

De Chriſto qui ſolus eſt ſine peccato.

Chriſtus, in noſtræ naturæ veritate, per omnia ſimilis factus 15.
eſt nobis, excepto peccato, a quo prorſus erat immunis, tum in carne, tum in ſpiritu. Venit ut agnus, abſque macula, qui mundi peccata per immolationem ſui ſemel factam, tolleret, & peccatum (ut inquit Johannes) in eo non erat: ſed nos reliqui etiam baptizati, & in Chriſto regenerati, in multis tamen offendi-

mus

mus omnes. Et ſi dixerimus, quia peccatum non habemus, nos ipſos ſeducimus, & veritas in nobis non eſt.

De peccato poſt Baptiſmum.

16. *NOn omne peccatum mortale poſt Baptiſmum voluntarie perpetratum, eſt peccatum in Spiritum ſanctum, & irremiſſibile. Proinde lapſis a Baptiſmo in peccata, locus pœnitentiæ non eſt negandus, poſt acceptum ſpiritum ſanctum poſſumus a gratia data recedere, atque peccare denuoque per gratiam Dei reſurgere, ac reſipiſcere: ideoque illi damnandi ſunt, qui ſe quamdiu hic vivant, amplius non poſſe peccare affirmant, aut vere reſipiſcentibus, veniæ locum denegant.*

De prædeſtinatione, & electione.

17. *PRædeſtinatio ad vitam, eſt æternum Dei propoſitum, quo ante jacta mundi fundamenta, ſuo conſilio, nobis quidem occulto conſtanter decrevit, eos quos in Chriſto elegit ex hominum genere, a maledicto & exitio liberare, atque (ut vaſa in honorem efficta) per Chriſtum, ad æternam ſalutem adducere. Unde qui tam præclaro Dei beneficio ſunt donati, illi ſpiritu ejus, opportuno tempore operante, ſecundum propoſitum ejus, vocantur, vocationi per gratiam parent, juſtificantur gratis, adoptantur in filios Dei, unigeniti ejus Jeſu Chriſti imagini efficiuntur conformes, in bonis operibus ſancte ambulant, & demum ex Dei miſericordia pertingunt ad ſempiternam fœlicitatem.*

Quemadmodum prædeſtinationis & electionis noſtræ in Chriſto pia conſideratio, dulcis, ſuavis & ineffabilis conſolationis plena eſt, vere piis, & his qui ſentiunt in ſe vim ſpiritus Chriſti, facta carnis, & membra, quæ adhuc ſunt ſuper terram, mortificantem, animumque ad cœleſtia, & ſuperna rapientem. Tum quia fidem noſtram de æterna ſalute conſequenda per Chriſtum plurimum ſtabilit, atque confirmat, tum quia amorem noſtrum in Deum vehementer accendit. Ita hominibus curioſis, carnalibus, & Spiritu Chriſti deſtitutis,

ſtitutis, ob oculos perpetuo verſari prædeſtinationis Dei ſententiam, pernitioſiſſimum eſt præcipitium, unde illos diabolus protrudit, vel in deſperationem vel in æque pernitioſam impurſſimæ vitæ ſecuritatem, deinde promiſſiones divinas ſic amplecti oportet, ut nobis in ſacris literis generaliter propoſitæ ſunt, & Dei voluntas in noſtris actionibus ea ſequenda eſt, quam in verbo Dei habemus, diſerte revelatam.

De ſperanda æterna ſalute tantum in nomine Chriſti.

Sunt & illi Anathematizandi, qui dicere audent unumquemq; in lege, aut ſecta quam profitetur eſſe ſervandum, modo juxta illam, & lumen naturæ accurate vixerit, cum ſacræ literæ tantum Jeſu Chriſti nomen prædicent, in quo ſalvos fieri homines oporteat. 18.

De Eccleſia.

Eccleſia Chriſti viſibilis eſt cœtus fidelium, in quo verbum Dei purum prædicatur, & ſacramenta, quoad ea quæ neceſſario exigantur, juxta Chriſti inſtitutum recte adminiſtrantur. Sicut erravit Eccleſia Hieroſolymitana, Alexandrina, & Antiochena: ita & erravit Eccleſia Romana, non ſolum quoad agenda, & cæremoniarum ritus, verum in hiis etiam quæ credenda ſunt. 19.

De Eccleſiæ Authoritate.

Habet Eccleſia Ritus ſive Cæremonias ſtatuendi jus, & in fidei controverſiis authoritatem; quamvis Eccleſia non licet quicquam inſtituere quod verbo Dei ſcripto adverſetur, nec unum ſcripturæ locum ſic exponere poteſt, ut alteri contradicat. Quare licet Eccleſia ſit divinorum librorum teſtis, & conſervatrix, attamen ut adverſus eos nihil decernere, ita præter illos, nihil credendum de neceſſitate ſalutis debet obtrudere. 20.

De authoritate Conciliorum generalium.

21. *Generalia Concilia, ſine juſſu, & voluntate principum congregari non poſſunt, & ubi convenerint, quia ex hominibus conſtant, qui non omnes ſpiritu, & verbo Dei, reguntur, & errare poſſunt, & interdum errarunt etiam in his quæ ad Deum pertinent: ideoq; quæ ab illis conſtituuntur, ut ad ſalutem neceſſaria, neq; robur habent, neq; authoritatem, niſi oſtendi poſſint e ſacris literis eſſe deſumpta.*

De purgatorio.

22. *Doctrina Romanenſium de purgatorio, de indulgentiis, de veneratione, & adoratione, tum imaginum, tum relinquiarum nec non de invocatione ſanctorum, res eſt futilis, inaniter conficta, & nullis Scripturarum teſtimoniis innititur: immo verbo Dei contradicit.*

De Miniſtrando in Eccleſia.

23. *Non licet cuiquam ſumere ſibi munus publice prædicandi, aut adminiſtrandi Sacramenta in Eccleſia, niſi prius fuerit ad hæc obeunda legitime vocatus & miſſus. Atque illos legitime vocatos & miſſos exiſtimare debemus, qui per homines, quibus poteſtas vocandi miniſtros, atque mittendi in vineam Domini, publice conceſſa eſt in Eccleſia, co-optati fuerint, & aſciti in hoc opus.*

De loquendo in Eccleſia lingua quam populus intelligit.

24. *Lingua populo non intellecta, publicas in Eccleſia preces peragere, aut Sacramenta adminiſtrare, verbo Dei, & primitivæ Eccleſiæ conſuetudini plane repugnat.*

De Sacramentis.

25. *Sacramenta a Chriſto inſtituta, non tantum ſunt notæ profeſſionis Chriſtianorum, ſed certa quædam potius teſtimonia, & efficacia ſigna gratiæ atque bonæ in nos voluntatis Dei, per quæ in-*

invisibiliter ipse in nos operatur, nostramque fidem in se non solum excitat, verumetiam confirmat.

Duo a Christo Domino nostro in Evangelio instituta sunt Sacramenta, scilicet: Baptismus, & Cœna Domini.

Quinque illa vulgo nominata Sacramenta: scilicet, confirmatio, pœnitentia, ordo, matrimonium, & extrema unctio, pro Sacramentis Evangelicis habenda non sunt, ut quæ, partim a prava Apostolorum imitatione profluxerunt; partim vitæ status sunt in Scripturis quidem probati: sed Sacramentorum eandem cum Baptismo, & Cœna Domini rationem non habentes, ut quæ signum aliquod visibile, seu cæremoniam, a Deo institutum, non habeant.

Sacramenta non in hoc instituta sunt a Christo ut spectarentur, aut circumferrentur, sed ut rite illis uterentur, & in his duntaxat qui digne percipiunt salutarem habent effectum: Qui vero indigne percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.

De vi institutionum divinarum quod eam non tollat malitia Ministrorum.

26. *Quamvis in Ecclesia visibili, bonis mali semper sunt admixti, atque interdum ministerio verbi, & Sacramentorum administrationi præsint, tamen cum non suo, sed Christi nomine agant, ejusque mandato, & authoritate ministrent, illorum ministerio uti licet, cum in verbo Dei audiendo, tum in Sacramentis percipiendis. Neque per illorum malitiam, effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide, & rite sibi oblata percipiunt, quæ propter institutionem Christi, & promissionem efficacia sunt, licet per malos administrentur.*

Ad Ecclesiæ tamen disciplinam pertinet, ut in malos ministros inquiratur, accusenturque ab his, qui eorum flagitia noverint, atque tandem justo convicti judicio deponantur.

De Baptiſmo.

27. *Baptiſmus non eſt tantum profeſſionis ſignum, ac diſcriminis nota, qua Chriſtiani a non Chriſtianis diſcernantur, ſed etiam eſt ſignum regenerationis, per quod, tanquam per inſtrumentum, recte baptiſmum ſuſcipientes, Eccleſiæ inſeruntur, promiſſiones de remiſſione peccatorum, atque adoptione noſtra in filios Dei per Spiritum ſanctum viſibiliter obſignantur, fides confirmatur, & vi divinæ invocationis gratia augetur.*

Baptiſmus parvulorum omnino in Eccleſia retinendus eſt, ut qui cum Chriſti inſtitutione optime congruat.

De Cœna Domini.

28. *Cœna Domini non eſt tantum ſignum mutuæ benevolentiæ Chriſtianorum inter ſeſe, verum potius eſt Sacramentum noſtræ per mortem Chriſti redemptionis.*

Atque adeo, rite, digne, & cum fide ſumentibus, panis quem frangimus eſt communicatio corporis Chriſti: ſimiliter poculum benedictionis, eſt communicatio ſanguinis Chriſti.

Panis & Vini Tranſubſtantiatio in Euchariſtia, ex ſacris literis probari non poteſt. Sed apertis Scripturæ verbis adverſatur, Sacramenti naturam evertit, & multarum ſuperſtitionum dedit occaſionem.

Corpus Chriſti datur, accipitur, & manducatur in Cœna, tantum cœleſti, & ſpirituali ratione. Medium autem quo corpus Chriſti accipitur, & manducatur in Cœna, fides eſt.

Sacramentum Euchariſtiæ, ex inſtitutione Chriſti non ſervabatur, circumferebatur, elevebatur, nec adorabatur.

De manducatione corporis Chriſti, & impios illos non manducare.

29. *Impij, & fide viva deſtituti, licet carnaliter, & viſibiliter (ut Auguſtinus loquitur) corporis, & ſanguinis Chriſti Sacramentum, dentibus premant, nullo tamen modo Chriſti participes efficiuntur.*

efficiuntur. Sed potius tantæ rei Sacramentum, ſeu Symbolum, ad judicium ſibi manducant, & bibunt.

De utraque ſpecie.

CAlix Domini laicis non eſt denegandus, utraque enim pars Dominici Sacramenti, ex Chriſti inſtitutione, & præcepto, omnibus Chriſtianis ex æquo adminiſtrari debet. 30.

De unica Chriſti oblatione in cruce perfecta.

OBlatio Chriſti ſemel facta, perfecta eſt redemptio, propitiatio, & ſatisfactio pro omnibus peccatis totius mundi, tam originalibus, quam actualibus. Neque præter illam unicam, eſt ulla alia pro peccatis expiatio, unde miſſarum ſacrificia, quibus, vulgo dicebatur, ſacerdotem offerre Chriſtum in remiſſionem pœnæ, aut culpæ, pro vivis & defunctis, blaſphema figmenta ſunt, & pernicioſæ impoſturæ. 31.

De conjugio Sacerdotum.

EPiſcopis, presbyteris, & diaconis nullo mandato divino præceptum eſt, ut aut cœlibatum voveant, aut a matrimonio abſtineant. Licet igitur etiam illis, ut cæteris omnibus Chriſtianis, ubi hoc ad pietatem magis facere judicaverint, pro ſuo arbitratu matrimonium contrahere. 32.

De excommunicatis vitandis.

QVi per publicam Eccleſiæ denuntiationem rite ab unitate eccleſiæ præciſus eſt, & excommunicatus, is ab univerſo fidelium multitudine (donec per pœnitentiam publice reconciliatus fuerit arbitrio Judicis competentis) habendus eſt tanquam Ethnicus & publicanus. 33.

De traditionibus Eccleſiaſticis.

TRaditiones atque cæremonias eaſdem, non omnino neceſſarium eſt eſſe ubique, aut prorſus conſimiles. Nam ut variæ 34.

riæ ſemper fuerunt, & mutari poſſunt, pro Regionum, temporum, & morum diverſitate, modo nihil contra verbum Dei inſtituatur,

Traditiones, & cæremonias Eccleſiaſticas quæ cum verbo Dei non pugnant, & ſunt authoritate publica inſtitutæ, atque probatæ, quiſquis privato conſilio volens, & data opera, publice violaverit, is ut qui peccat in publicum ordinem Eccleſiæ, quique lædit authoritatem Magiſtratus, & qui infirmorum fratrum conſcientias vulnerat, publice ut cæteri timeant, arguendus eſt.

Quælibet Eccleſia particularis, ſive Nationalis, authoritatem habet inſtituendi, mutandi aut abrogandi Cæremonias, aut ritus Eccleſiaſticas, humana tantum authoritate inſtitutos, modo omnia ad ædificationem fiant.

De Homiliis.

35. *Tomus ſecundus Homiliarum, quarum ſingulos titulos huic articulo ſubiunximus, continet piam & ſalutarem doctrinam, & hiis temporibus neceſſariam, non minus quam prior Tomus Homiliarum, quæ editæ ſunt tempore Edwardi ſexti: Itaque eas in Eccleſiis per miniſtros diligenter, & clare, ut a populo intelligi poſſint, recitandas eſſe judicavimus.*

De nominibus Homiliarum.

Of the right uſe of the Church.
Againſt perill of idolatry.
Of repairing and keeping clean of Churches.
Of good works.
Firſt of faſting.
Againſt gluttony and drunkenneſſe.
Againſt exceſs of apparell.
Of prayer.
Of the place and time of prayer.
That common prayers & Sacraments ought to be miniſtred in a known toung.
Of the reverent eſtimation of Gods word.
Of almes doing.
Of the Nativity of Chriſt.
Of the paſſion of Chriſt.
Of the Reſurrection of Chriſt.

Of

Of the worthy receiving of the Sacrament of the body and blood of Chriſt.
Of the gifts of the holy Ghoſt.
For the Rogation dayes.
Of the State of Matrimony.
Of Repentance.
Againſt idleneſs.
Againſt rebellion.

De Epiſcoporum & Miniſtrorum conſecratione.

LIbellus de conſecratione Archiepiſcoporum, & Epiſcoporum, & de ordinatione præſbyterorum, & diaconorum, editus nuper temporibus Edwardi VI. & authoritate Parliamenti illis ipſis temporibus confirmatus, omnia ad ejuſmodi conſecrationem, & ordinationem neceſſaria continet, & nihil habet, quod ex ſe ſit, aut ſuperſtitioſum, aut impium: itaque quicunque juxta ritus illius libri conſecrati, aut ordinati ſunt, ab anno ſecundo prædicti regis Edwardi, uſque ad hoc tempus, aut impoſterum juxta eoſdem ritus conſecrabuntur, aut ordinabuntur, rite atque ordine, atque legitime ſtatuimus eſſe, & fore conſecratos, & ordinatos. 36.

De civilibus Magiſtratibus.

REgia Majeſtas in hoc Angliæ regno, ac cæteris ejus dominiis, ſummam habet poteſtatem, ad quam, omnium ſtatuum hujus regni, ſive illi Eccleſiaſtici ſint, ſive civiles, in omnibus cauſis, ſuprema gubernatio pertinet, & nulli externæ juriſdictioni eſt ſubjecta, nec eſſe debet. 37.

Cum Regiæ Majeſtati ſummam gubernationem tribuimus, quibus titulis intelligimus, animos quorundam calumniatorum offendi, non damus Regibus noſtris, aut verbi Dei, aut Sacramentorum adminiſtrationem, quod etiam Injunctiones ab Elizabetha Regina noſtra, nuper editæ, apertiſſime teſtantur. Sed eam tantum prerogativam, quam in ſacris Scripturis a Deo ipſo, omnibus piis Principibus, videmus ſemper fuiſſe attributam, hoc eſt, ut omnes ſtatus, atque ordines fidei ſuæ a Deo commiſſos, ſive illi Eccleſiaſtici ſint, ſive

ſive civiles, in officio contineant, & contumaces, ac delinquentes gladio civili coerceant.

Romanus pontifex nullam habet juriſdictionem in hoc regno Angliæ.

Leges Regni poſſunt Chriſtianos propter capitalia, & gravia crimina, morte punire.

Chriſtianis licet, ex mandato Magiſtratus, arma portare & juſta bella adminiſtrare.

De illicita bonorum communicatione.

38. *Facultates & bona Chriſtianorum non ſunt communia, quoad jus & poſſeſſionem (ut quidam Anabaptiſtæ falſo jactant) debet tamen quiſque de his quæ poſſidet, pro facultatum ratione, pauperibus eleemoſinas benigne diſtribuere.*

De jure jurando.

39. *Quemadmodum juramentum vanum, & temerarium a Domino noſtro Jeſu Chriſto, & Apoſtolo ejus Jacobo, Chriſtianis hominibus interdictum eſſe fatemur: ita Chriſtianorum Religionem minime prohibere cenſemus, quin jubente magiſtratu in cauſa fidei, & charitatis jurare liceat modo id fiat juxta Prophetæ doctrinam, in juſtitia, in judicio & veritate.*

Confirmatio Articulorum.

40. *Hic liber antedictorum Articulorum jam denuo approbatus eſt, per aſſenſum & conſenſum Sereniſſimæ Reginæ Elizabethæ Dominæ noſtræ, Dei gratia Angliæ, Franciæ, & Hiberniæ Reginæ defenſoris fidei, &c. retinendus, & per totum Regnum Angliæ exequendus. Qui Articuli, & lecti ſunt, et denuo confirmati, ſubſcriptione D. Archiepiſcopi & Epiſcoporum ſuperioris domus, & totius Cleri inferioris domus in Convocatione Anno Domini.* 1571.

FINIS.

LIBER

QUORUNDAM CANONUM DISCIPLINÆ Ecclesiæ Anglicanæ.

ANNO MDLXXI.

De Episcopis.
De Decanis Ecclesiarum.
De Archidiaconis.
De Cancellariis, &c.
De Ædituis Ecclesiarum.
De Concionatoribus.
De Residentia.
De Pluralitatibus.
De Ludimagistris.
De Patronis, &c.

LONDINI,
Apud Johannem Day. 1571.

¶ DE EPISCOPIS.

¶ *Sequuntur in hoc libello certi quidam articuli de ſacro miniſterio, & procuratione Eccleſiarum, in quos plene conſenſum eſt in Synodo a Domino Mathæo Archiepiſ. Cantuar. & totius Angliæ Primate & Metopolitano, et reliquis omnibus ejus Provinciæ Epiſcopis, partim perſonaliter præſentibus, partim procuratoria manu ſubſcribentibus in ſynodo inchoata Londini in ædē Divi Pauli, tertio die Aprilis.* 1571.

OMNES EPISCOPI diligenter docebunt Evangelium, non tantum in Eccleſiis Cathedralibus quibus præſunt, ſed etiam paſſim, per omnes Eccleſias ſuæ cujuſque dioeceſeos, ubi maxime putabunt expedire.

Imprimis autem cohortabuntur populum ad lectionem, & auditionem Sacrarum Scripturarum: utque ſtatis temporibus conveniant ad ſuas quique Eccleſias, & diligenter auſcultent Sacris Concionatoribus, utque ſubmiſſe & audiant pias preces, quæ a Miniſtro dicentur, & una precentur ipſi & cœleſtium Myſteriorum, ut nunc in Eccleſiis noſtris authoritate, & juſſu totius Regni legitime, & pie procurantur, ſint participes.

Epiſcopus quiſq; ante Calendas Septembris proximas, advocabit ad ſe omnes publicos Concionatores, quicunque erunt in ſua cujuſque dioeceſi, & ab illis repetet facultates concionandi, quas habent authentico ſigillo conſignatas, eaſque vel retinebit apud ſe vel extinguet. Deinde, delectu illorum prudenter facto, quoſcunque ad illam tantam functionem, ætate, doctrina, judicio, innocentia, modeſtia, gravitate, pares invenerit, illis novas facultates ultro dabit: ita tamen ut prius ſubſcribant articulis chriſtianæ religionis publice in ſynodo approbatis) fidemque dent, ſe velle tueri, & defendere

doctrinam eam, quæ in illis continetur, ut conſentientiſſimam veritati divini verbi.

Epiſcopus etiam atque etiam conſiderabit, quod genus hominum admittat in famulitium. Fit enim interdum, ubi hæc cautio & diligentia non adhibetur, ut homines impios & veræ religionis inimicos, & criminoſos, & tota vita impuros, & ſceleratos admittamus. Ex eo adverſarius facile capiet maledicendi occaſionem.

Epiſcoporum famuli in omni veſtis genere, ita ſe modeſte & compoſite ornabunt, ut fratres ſuos, quos Paulus appellat domeſticos fidei, non offendant.

Epiſcopus nemini poſthac manum imponet, niſi inſtituto in bonis literis, vel in Academia, vel in inferiore aliqua ſchola: aut qui ſatis commode intelligat latinam linguam, & probe verſatus ſit in ſacris literis: nec niſi attigerit ætatem illam legitimam, quæ ſtatutis & legibus eſt conſtituta; nec niſi cujus vita et innocentia gravium, & piorum hominum, & Epiſcopo notorum fuerit teſtimonio commendata: nec ſi in agricultura, vel in vili aliquo & ſedentario artificio fuerit educatus: nec niſi qui titulum (quem appellant) aliquem habeat, ut ſit unde vitam tueatur, ſi Dei permiſſu, vel in cæcitatem, vel in gravem corporis infirmitatem, vel in morbum diuturnum incidat: nec niſi qui intra ipſius diœceſim ſacro miniſterio functurus ſit, nec unquam niſi ubi ſacrum aliquod miniſterium in eadem diœceſi vacare contigerit. Neminem autem peregrinum, & ignotum vel ad ſacerdotiorum proventus, vel ad Eccleſiaſticum miniſterium recipiet, niſi ab illo epiſcopo, e cujus diœceſi diſceſſit, literas commendatitias, quas appellant dimiſſorias, ſecum afferat.

Epiſcopus præbendarum, & beneficiorum ſuorum proximas ſecundas aut tertias advocationes, quas vocant, nulli dabit. Sunt enim & a bonis moribus, & a Chriſtiana charitate alienæ: nec dimiſſiones fructuum, aut redditum cujuſcunque rectoriæ, aut Eccleſiaſtici beneficii quacunque ratione in plurimos annos confirmabit.

E-

Epiſcopus neminem, qui ſe otioſo nomine Lectorem vocet, & manus impoſitionem non acceperit in Eccleſiæ miniſterio, verſari patietur.

Quivis Archiepiſcopus, & Epiſcopus habebit domi ſuæ ſacra Biblia in ampliſſimo volumine, uti nuperrime *Londini* excuſa ſunt, & plenam illam hiſtoriam quæ inſcribitur *Monumenta Martyrum*, & alios quoſdam ſimiles libros ad religionem appoſitos. Locentur autem iſti libri, vel in aula, vel in grandi cœnaculo, ut & ipſorum famulis, & advenis uſui eſſe poſſint.

¶ Decani Eccleſiarum Cathedralium.

EOſdem illos libros quos proxime diximus, Decanus quiſque curabit emi, & locari in Eccleſia ſua Cathedrali, ejuſmodi in loco, ut a Vicariis & minoribus canonicis, & Miniſtris Eccleſiæ, & ab advenis, & peregrinis commode audiri, & legi poſſint.

Eoſdem libros illos, Decanus & Primarius quiſque reſidentarius, quos appellant Eccleſiæ dignitates, ement ſuo quiſque famulitio, eoſque opportuno aliquo in loco, vel in aula, vel in cœnaculo locabunt.

Decanus & Præbendarii diligenter docebunt ſacrum Dei verbum, non tantum in Eccleſiis Cathedralibus ubi vivunt, ſed etiam in aliis Eccleſiis in eadem diœceſi, maxime vero in illis locis, unde ipſis redditus annui, & ſtipendia ſuppeditantur. Quod niſi fecerint, pro Epiſcopi arbitrio puniantur.

Nullus nec Decanus, nec Archidiaconus, nec Reſidentarius, nec Præpoſitus, nec Cuſtos, nec Præfectus, alicujus Collegii, aut Eccleſiæ Cathedralis, nec Præſes, nec Rector, nec quiſquam ex illo ordine, quocunque nomine cenſeatur, utetur poſthac amictu illo quem appellant Graium Amicium, aut alia ulla veſte ſimili ſuperſtitione contaminata. Sed in Eccleſiis quiſque ſuis utentur tantum linea illa veſte, quæ adhuc Re-

Regio mandato retinetur) & Scholastica Epomide, quæ suo cujusque Scholastico gradui & loco conveniat.

Quivis Decanus in singulos annos ad minimum quater residebit in Ecclesia sua Cathedrali, ibique singulis hujusmodi vicibus mensem integrum (si fieri potest) docendo verbum Dei & hospitalitatem servando moram faciet, nisi forte gravibus, & urgenti. us causis impedietur. Eas autem causas in singulas vices indicabit Episcopo suo. Ubi autem venerit, una cum Præbendariis residentibus curabit, ut statuta illius Ecclesiæ, nisi contraria sint (ut multa sunt) verbo Dei, & statuta hujus regni quæcunque sunt, quæ Ecclesiasticum ordinem attingunt, & sacræ Injunctiones, vel a Regia Majestate æditæ, vel ab Episcopo in visitationibus illius Ecclesiæ Cathedralis impositæ, diligenter observentur. Præterea Decanus, & residentarii quantum maxime possint dabunt operam, ut minores Canonici, aut Vicarii & Ministri Ecclesiæ, ne ignavi, & inutiles vitam ducant in ocio, & illicitis lusibus se exerceant, adigantur ad studia Scripturarum, utque illorum quisque habeat novum Testamentum, non tantum Latino sermone scriptum, sed etiam Anglico.

Decanus & Residentarii curabunt, ne qua alia forma observetur in canendis aut dicendis sacris precibus, aut in administratione sacramentorum, præterquam quæ proposita, & præscripta est in libro publicarum precum: nec ullum admittent peregrinum ad habendam sacram concionem ad populum nisi ei, aut Regia Majestas, aut Archiepiscopus illius Provinciæ, aut illius diœceseos Episcopus facultatem indulserit. Et si ejusmodi aliquis Concionator, ita vel a Regia Majestate, vel ab Archiepiscopo, vel ab Episcopo approbatus, publicabit ad populum pro concione doctrinam aliquam peregrinam, & impiam, & pugnantem, vel cum sacro Dei verbo, vel cum articulis religionis nostræ approbatis in Synodo, haud dubie cum eodem verbo Dei consentientibus, vel cum libro publicarum precum: Decanus aut Residentarii primo quoq; tempore indicabunt id Episcopo literis suis, & eorum aliquot qui concionantem audiverunt manu consignatis, ut ille statuat quod videbitur. *Ar-*

Archidiaconi.

QUivis Archidiaconus habebit domi ſuæ, & alios libros, & nominatim eos, qui inſcribuntur *Monumenta Martyrum.*

Archidiaconus qui vel jure communi, vel præſcriptione habet poteſtatem viſitandi, ſemel in ſingulos annos in perſona ſua, viſitabit Provinciam ſuam, neque quenquam ſibi ſubſtituet officialem, niſi qui in Academia fuerit educatus, & juri civili operam dederit, & annum ætatis viceſimum quartum compleverit, & non ſolum doctrina, ſed etiam gravitate, & modeſtia par ſit, obeundo illi muneri.

Archidiaconi, & illorum ſubſtituti, quos appellant officiales, in viſitationibus ſuis vocabunt clerum ad rationem, quantum quiſque promoverit in ſtudio ſcripturarum, & quicunque ex illo ordine Magiſterium Artium in Academiis non attigerint, illis proponent partem aliquam novi Teſtamenti memoriter ediſcendam, eoſque in proxima ſynodo ad repetitionem adigent, & contumaces, & negligentes Epiſcopo indicabunt.

Peracta viſitatione Archidiaconus ſignificabit Epiſcopo, quos invenerit in quoque decanatu, ea doctrina, & judicio præditos ut digni ſint qui pro concione doceant populum, & præſint aliis. Ex illis Epiſcopus poteſt delectum facere, quos velit eſſe Decanos rurales.

Archidiaconi in omnes delinquentes ſevere, & graviter animadvertent, neque connivebunt ad vitia, aut quenquam quem conſtat offendiſſe, impune abire patientur.

Archidiaconi curabunt, ut forenſium ſuorum actorum memoriæ fideliter & tuto conſerventer, & ſemel in ſingulos annos adferent ad Epiſcopum ſuum originalia exemplaria omnia Teſtamentorum, quæ coram ipſis anno ſuperiori probata fuerint, ut ea in Epiſcopi regiſtro aſſeruenter, copias autem illorum teſtamentorum ad uſum ſuum ipſi ſibi deſcribent, ſi velint.

¶ *Can-*

¶ Cancellarii, Commiſſarii, Officiales.

QUivis Cancellarius, Commiſſarius, & Officialis erit inſtitutus in legibus Eccleſiaſticis & civilibus, qui annum ætatis viceſimum ſextum attigerit, & in ſcholis doctrinæ nomine gradum aliquem ſuſceperit, & in forenſibus cauſis mediocriter verſatus fuerit, de cujus vita & moribus nullus ſiniſter ſermo audiatur. Adhæc quivis horum, aut erit in ſacro miniſterio, aut ſi non erit, tamen animo toto & ferventi zelo erga religionem feretur, idque aperte & ingenue præ ſe feret: & antequam in functionem ingrediatur, ſacramento ſe obſtringet, de authoritate & primatu Principis, atque etiam ſubſcribet articulis de religione in Synodo Epiſcoporum approbatis.

Nullus horum, nec Cancellarius, nec Commiſſarius, nec Officialis in cognitione cauſarum procedet uſque ad ferendam ſententiam excommunicationis niſi tantum in cauſis inſtantiarum. In correctionis negotiis, alia quidem facient omnia quæ de jure poſſint, & ſolent fieri.

Excommunicationis autem ſententiam deferent tantum ad Epiſcopum: eamque aut ipſe per ſe pronunciabit, aut gravi alicui viro in ſacro miniſterio conſtituto, pronunciandum committet. Poſtquam autem ſententiam tulerit, addet inſuper commonendi populi, & terroris cauſa, formulam illam verborum, quæ poſtea ſuo loco ſubjicietur, atque etiam aliam formulam ſimilem, quæ ſervanda ſit in denuncianda ad populum excommunicatione, curabit deſcribi, & mitti ad ſingulos Eccleſiarum præfectos, ut habeant quo utantur, ſi uſus poſtulet. Commutationem autem injunctæ pœnitentiæ, nec Cancellarius faciet, nec Archidiaconus, nec Officialis, nec Commiſſarius. Ea poteſtas multis gravibus de cauſis *E*piſcopo ſoli reſervabitur, aut ſi quem alium, *E*piſcopus ad eum uſum ſpeciali mandato deſignabit.

*E*cclesiaſticus Judex cujuſcunque loci aut ordinis, neminem ex-

excommunicatum abſolvet Domi ſuæ, aut alioqui in privatis ædibus: ſed tantum publice, & pro tribunali.

Cancellarii, Officiales, Commiſſarii, omnem adhibebunt diligentiam, ut cæteri omnes qui ipſorum juriſdictioni ſubjiciuntur, officium faciant. Imprimis vero ut Rectores, Vicarii, & Miniſtri Eccleſiarum, ſtudioſe verſenter in ſacris literis, & ſibi libros ordini & profeſſioni ſuæ congruentes, comparent, ut quicunque ad Magiſterium Artium non acceſſerit, emat ſibi duos libros novi Teſtamenti alterum Latine tranſlatum, alterum Anglice, ut illorum quiſque memoriter ediſcat eam penſam Scripturarum quæ illi vel ab Eccleſiaſtico Judice ordinario, vel ab alio cujus fidem & induſtriam, Epiſcopus eligere maluerit, fuerit impoſita: ut obſervent ordines & ritus deſcriptos in libro Publicarum precum, tam in legendis ſacris Scripturis, & precibus dicendis, quam etiam in adminiſtratione Sacramentorum, ut neve detrahant aliquid, neve addant, neve de materia, neve de forma: ut honeſte ſe gerant, & in gravi veſtitu, in libello admonitionum propoſito, modeſte & decenter ambulent: utque ſi familiam habeant, & uxores non habeant, mulierem aliam domi ſuæ ne alant niſi aut matrem, aut ſororem, aut neptem ex fratre aut ſorore: quod ſi cœlibes vivant & uxores non habeant, in taberna aut caupona cibum ne capiant, ſed honeſta aliqua in domo in eadem parochia, ubi ſine ſuſpitione poſſint vivere: ut ne ludant aleam, neve chartis, aut aliis improbatis luſibus ſe exerceant: ut arcu tantum utantur & ſagittis, idque animi cauſa, ut modeſte, & in tempore, ne vel ab officio faciendo, vel a ſacrarum Scripturarum ſtudiis auferantnr.

Videbunt etiam ne Rector, Vicarius, aut Parochus uſpiam inſerviat, vel in capella, vel in oratorio, aut publicas preces dicat in cujuſque privatis ædibus, niſi Epiſcopus illi autographo ſuo, & manus ſuæ ſubſcriptione ejus rei poteſtatem fecerit: Neve Rector aut Vicarius, aut Parochus inſerviat pluſquam uni Eccleſiæ, aut Capellæ uno die.

Quivis Miniſter Eccleſiæ, antequam in ſacram ſunctionem ingrediatur, ſubſcribet omnibus Articulis de Religione Chriſtiana, in quos conſenſum eſt in Synodo: & publice ad populum, ubicunque Epiſcopus juſſerit, patefaciet conſcientiam ſuam quid de illis Articulis, & univerſa doctrina ſentiat. Semel autem receptus in ſacrum miniſterium, ab eo impoſterum non diſcedit, nec ſe aut veſtitu, aut habitu, aut in ulla vitæ parte geret pro Laico.

Quivis Rector Eccleſiæ, Vicarius, aut Parochus, quotannis ante viceſimum diem a Paſchate, exhibebit Epiſcopo, ejuſve Cancellario aut Commiſſario, nomina & cognomina Parochianorum ſuorum tam marium quam fœminarum (eorum inquam) qui cum exegerint annum ætatis ſuæ decimum quartum, tamen ad ſacroſanctam Communionem (uti ſtatutis & legibus Eccleſiaſticis hujus regni tenenter) non acceſſerint, quique ſubire examen Eccleſiaſtici miniſtri de ediſcendo Catechiſmo, & articulis Chriſtianæ religionis detractaverint: quique Parentes aut Domini, liberos aut famulos ſuos ad audiendum diſcendumque eundem illum Catechiſmum conſtitutis temporibus ad Eccleſiam mittere contempſerint. Neminem autem patientur de ſacro lavacro infantem ſuſcipere, niſi qui ad menſam dominicam acceſſerit, & ſanctorum myſteriorum particeps fuerit: ad myſteriorum autem Communionem neminem admittet, qui Catechiſmum, & articulos fidei non dedicerit.

Omnibus dominicis, & feſtis diebus, Rectores, Vicarii, & Parochi ita mature & convenienter captato tempore venient ad Eccleſias, ut Parochiani confectis rebus ſuis, cum liberis & famulis poſſint eodem occurrere. Ibi vero reverenter (uti par eſt) & pie peragent ſacrum myſterium, ita clare, aperte, diſtincte, ut populus audire, & intelligere poſſit quid dicatur, & ex eo conſolationem, & fructum capere. Eandem pietatem & reverentiam in ſacroſanctis etiam myſteriis retinebunt, modo ne ad ſuperſtitionem, aut adorationem, aut idolatricum cultum vergant. Quod ſi tempore

ſacræ

ſacræ Communionis nulla erit concio de ſcripto & e pulpito pronunciabunt unam aliquam, aut aliam ex illis homiliis, quas jam antea publicavimus in illum uſum. Interim cohortabuntur populum, ut diligenter veniant ad Eccleſias, ut quæ legantur, quæque dicantur attente audiant, utque ſe toto illo tempore reverenter, & modeſte gerant. Et ne piorum animi, inſolentia & irreligioſa levitate offendantur, curabunt ne juvenes, præſertim ruſtici, quorum ingenia procliviora fere ſunt ad neglectum pietatis, & nequitiam: neve pulſent campanas, neve per templum obambulent, neve inter ſe otioſe colloquantur, neve aut riſu, aut ſtrepitu, aut ſcurrilibus ineptiis, vel miniſtrum impediant, vel offendant populum.

Admonebunt populum, ut frequentius accedant ad ſacram communionem, utque jam antea tota mente (uti par eſt) ſeſe præparent. Et ut omnes intelligant quid debeant Deo optimo maximo, quid Principi, quem colere ac venerari debent ut Vicarium Dei: quid legibus: quid magiſtratibus: quid fratribus ſuis: quid populo Dei, omnibus dominicis & feſtis diebus ſtatim a meridie præſto erunt in templis, ibique minimum ad duas horas legent, & docebunt Catechiſmum, & in eo inſtituent omnes ſuos omnium ætatum, atque ordinum, non tantum puellas aut pueros, ſed etiam ſi opus erit grandiores. Imprimis vero admonebunt adoleſcentes & juvenes, non tantum mares, ſed etiam fœminas, cautum eſſe legibus, ne quis illorum vel accedat ad ſacram Communionem, vel contrahat nuptias, vel infantem e ſacro fonte ſuſcipiat, niſi antea didicerit rudimenta religionis Chriſtianæ & poſſit ad omnes partes Catechiſmi convenienter, & dextre reſpondere.

Quod ſi Rectores, Vicarii, Parochi, vel concionari non poſſint, vel facultatem concionandi ab Epiſcopo non acceperint, tamen docebunt pueros prima elementa legere, ſcribere, noſcere officium ſuum, quid debeant Deo, quid parentibus, quidque aliis: & ſi quos ex illis viderint ea eſſe indole, ut poſſint inſtitutione, atque cultu ad literarum cognitionem

pervenire hortabuntur parentes, ut eos deducant ad Scholam, ut imbuti bonis disciplinis possint aliquando idonei esse ad sacrum Dei optimi maximi Ministerium; quos autem hebetiores, & ingenio a literis alieniore esse senserint, ut eos curent, vel ad alias artes, vel etiam ad opus rusticum ablegari.

Admonebunt etiam Parochianos suos magnis & gravibus de causis, constitutum esse in Synodo a Reverendissimo Patre, Domino Mathæo Archiepiscopo Cantuar. & aliis Episcopis, ne liberi contrahant Matrimonium sine consensu parentum, neve juvenis contrahendi potestatem habeat, ante annum ætatis suæ decimum sextum, neve Puella ante decimum quartum.

¶ *Æditui Ecclesiarum & alii selecti viri.*

ÆDitui pro consuetudine suæ quique Parochiæ, Parochianorum suorum, & ecclesiastici sui ministri suffragiis, eligentur: alioqui æditui non erunt: nec amplius quam unum annum durabunt in illo munere, nisi forte iterum eligantur. Omnes autem Æditui semel in singlos annos reddent justam rationem earum pecuniarum, quæ in suas manus pervenerunt: atque etiam indicabunt particulatim quos sumptus fecerint in sarta tecta & usum Ecclesiæ. Postremo vero discedentes ab officio, quicquid pecuniarum, aliarumque Ecclesiasticarum rerum supererit, & in ipsorum erit potestate, id omne bona fide tradent Parochianis, ut ab illis rursus tradi possit proximis ædituis.

Æditu curabunt ut Ecclesiæ, plumbo, tegula materia, vitro, diligenter & probe reficiantur, ne vel minister, vel populus, aut in sacro ministerio & cultu Dei, aut in cœlestium mysteriorum tractatione, aut in habenda & audienda communione, cœli injuriis quatiatur. Imprimis autem operam dabunt, ut in omni Ecclesiastico conventu pax quam maxime conservetur & in omnibus Episcoporum atque Archidiaconorum visitationibus, fideliter & nominatim detegent, atque indicabunt eos omnes qui sese in Ecclesia immodeste gesserint,

rint, quique vel intempeſtiva pulſatione campanarum, vel ambulationibus, vel colloquio & ſtrepitu, miniſtrum aut concionatorem impediverint.

Ædituí curabunt ut ædes ſacræ, munde & ſancte conſerventer, ne cuiquam vel pulvere, vel ramentis, vel ſordibus, moveant nauſeam. Curabunt etiam ut ſacra Biblia ſint in ſingulis Eccleſiis in ampliſſimo volumine (ſi commode fieri poſſit) qualia nunc nuper Londini excuſa ſunt, ut liber publicarum precum, ut ſacræ homiliæ, utque homiliæ, que nuper ſcriptæ ſunt contra rebellionem, ſint in ſingulis Eccleſiis. Hos libros quam maxime integros & mundos eſſe convenit: Laceros autem aut ſordidos nullo modo, ne populo faſtidium, & contemptum pariant. Curabunt menſam ex aſſeribus compoſite junctam, quæ adminiſtrationi ſacro ſanctæ communionis inſerviat: & mundum tapetem, qui illam contegat: & ſuggeſtum commodum, unde cæleſtis doctrina publicetur. Curabunt inſuper ut omnia illa ſolaria, in quibus cruces ligneæ aliquando proſtabant, & aliæ reliquiæ ſuperſtitionis prorſus e medio auferantur, utque templorum parietes nova fidelia inducantur, & lectiſſimis ſanctarum ſcripturarum ſententiis illuſtrentur. Ut illarum lectione & admonitu, populus poſſit ad pietatem commoveri. Poſtremo curabunt ut in ſingulis Eccleſiis ſit ſacer fons, non pelvis, in quo baptiſmus miniſtretur, iſque ut decenter & munde conſervetur.

Admonebunt etiam Caupones, & Tabernarios, qui vendunt edulia, ne quem in cauponam, aut tabernam ſuam recipiant toto illo tempore, quo aut habebitur concio, aut ſacrum miniſterium peragetur. Quod ſi quis per contemptum, & contumaciam contra fecerit, & illum ipſum, & eos quos ad ſe receperit, nominatim in proxima viſitatione indicabunt. Si quis vel aperto adulterio; vel ſtupro, vel inceſtu, vel ebrietate, vel jurandi conſuetudine, vel lenocinio, vel uſura, vel alia demum quacunque impuritate vitæ, & nequitia, fratres offenderit, illos ædituí amice, & fraterne admonebunt, ut reſipiſcant. Quod niſi fecerint, indicabunt eos nominatim;

nominatim vel Rectori, vel Vicario, vel Parocho, ut ab illis aſperius, & vehementius admoneantur, & ſi pertexerint, tantiſper dum redeant ad ſanitatem, a ſacra communione arceantur. Utque qui incontinenter, & laxe vivunt, pro meritis ſuis legum ſeveritate caſtigentur. Iidem æditui eoſdem illos adulteros, fornicarios, inceſtos, ebrioſos, juratores, lenones, uſurarios, in Epiſcoporum & Archidiaconorum viſitationibus patefacient.

Æditui convivia, ſympoſia, cœnas, & invitationes publicas in templis celebrari non patientur: nec campanas ſuperſtitioſe pulſari, vel in vigilia animarum, vel poſtridie omnium ſanctorum, qui dies non ita pridem geniis mortuorum ſacer erat, nec omnino unquam, ubi pulſandi conſuetudo ad ſuperſtitionem videbitur inclinare. Illis autem tantùm temporibus pulſari permittent, quæ in libello admonitionum deſcripta ſunt, & ad eundem tantum uſum, eodemque tantum modo.

Nundinas, & mercatus publicos celebrare, & fontes ſententia judicis condemnatos, neci dedere, & ſupplicio afficere diebus dominicis non licebit.

Non patientur ut quiſquam ex circumforaneis iſtis tenuibus, & ſordidis mercatoribus, qui aciculas & ligulas, & crepundia, & res viles & minutas circumferunt ac diſtrahunt, quos pedarios, aut pedularios appellant, proponant merces ſuas vel in cœmiteriis, vel in porticibus eccleſiarum, aut uſpiam alibi diebus feſtis, aut dominicis, interim dum peragitur pars aliqua ſacri miniſterii, aut habetur ſacra concio; nec ut mendici aut errones, quibus nulla eſt certa ſedes, toto illo ſacrorum aut concionum tempore, hæreant in cœmiterio, vel in porticu ſed mandabunt, ut aut ingrediantur, aut diſcedant.

Obſervabunt etiam atque inquirent diligenter ecqui ex Parochianis, temporibus lege conſtitutis, aut non veniant ad eccleſias, aut tardius & negligentius veniant. Quoſque invenerint deliquiſſe, in eos ex legum præſcripto animadvertent. Obſervabunt etiam, ecquid omnes ac ſinguli Parochiani toties

acce-

accedant ad sacram communionem in singulos annos, quoties leges & statuta jubent, ecqui etiam peregrini atque advenæ ex aliis Parochiis, frequentius & usitatius veniant ad ecclesiam suam, illosque Parocho suo indicabunt, ne illos forte recipiat ad sacram communionem inter alios, sed ad suos potius Parochos rejiciat.

Nullum nec Rectorem, nec Vicarium recipient ad ministerium ecclesiæ suæ, nisi quem Episcopus institutione sua approbaverit, & in possessionem illius ecclesiæ mandato suo miserit. Nec Parochum recipient nisi literis & sigillo episcopi, nominatim illi ecclesiæ commendatum. Quod si Rector, Vicarius, aut Parochus aliter se gerat in ministerio suo obeundo aut quod male & obscure, & confuse legat, aut quod solutius & laxius vivat, quam hominem par sit ejus ordinis, & ex ea re gravis offensio suscipietur: Æditui eum mature deferent ad episcopum, ut quam primum animadversio aliqua, & vitii emendatio consequatur.

Utque Episcopus intelligat, quæ conciones habitæ fuerint in singulis Ecclesiis suæ diœceseos; Æditui curabunt, ut nomina omnium Concionatorum qui ad se alicunde venerint, annotenter in libello quem habebunt paratum in eum usum, utque in eodem libello concionator quisque subscribat nomen suum, & diem quo habuerit concionem, & ejus Episcopi nomen a quo acceperit concionandi potestatem.

Postremo Æditui diligenter observari curabunt ea omnia, quæ ad ipsorum officia pertinebunt, quæque Regiis injunctionibus, & in libello admonitionum continentur, quæque vel ab Archiepiscopo, vel ab Episcopo in suis cujusque visitationibus ad usum ecclesiarum proponenter. Quod si quis eos vel jurgiis petulanter insectetur, vel etiam in jus trahat, quod officium fecerint, & errantes detexerint, id quoque; indicabunt episcopo, ut ejus opera & studio facilius a molestia liberentur.

Conce-

¶ *Concionatores.*

NEmo niſi ab epiſcopo permiſſus in parochia ſua publice prædicabit, nec poſthac audebit concionatii extra miniſterium, & eccleſiam ſuam, niſi poteſtatem ita concionandi acceperit, vel a Regia Majeſtate per omnes regni partes, vel ab Archiepiſcopo per provinciam, vel ab epiſcopo per diœceſim. Nulla autem poteſtas concionandi firma erit impoſterum, aut authoriatem aliqam obtinebit, niſi tantum quæ impetrata fuerit poſt ultimum diem Aprilis, qui fuit in An. 1571. Concionatores modeſte & ſobrii in omne vitæ parte ſeſe gerent.

Imprimis vero videbunt, ne quid unquam doceant pro concione, quod a populo religioſe teneri & credi velint, niſi quod conſentaneum ſit doctrinæ veteris aut novi teſtamenti, quodque ex illa ipſa doctrina catholici patres, & veteres epiſcopi collegerint. Et quoniam articuli illi religionis chriſtianæ in quos conſenſum eſt ab epiſcopis in legitima & ſancta ſynodo, juſſu atque authoritate ſereniſſimæ principis Elizabethæ convocata, & celebrata, haud dubie collecti ſunt ex ſacris libris veteris & novi teſtamenti, & cum cæleſti doctrina, quæ in illis continetur, per omnia congruunt, quoniam etiam liber publicarum precum, & liber de inauguratione Archiepiſcoporum, epiſcoporum, presbyterorum, & diaconorum, nihil continent ab illa ipſa doctrina alienum, quicunque mittentur ad docendum populum, illorum articulorum authoritatem & fidem, non tantum concionibus ſuis, ſed etiam ſubſcriptione confirmabunt. Qui ſecus fecerit, & contraria doctrina populum turbaverit, excommunicabitur.

Inter concionandum utentur veſte quam maxime modeſta, & gravi, quæ deceat, atque ornet miniſtrum Dei, qualiſque in libello admonitionum deſcripta eſt. Nec pecuniam pro concione, aut mercedem ullam exigent: ſed victu tantum

rantum & ſimplici apparatu, & unius noctis hoſpitio contenti erunt.

Vanas & aniles opiniones, & hæreſes, & errores Pontificios, a doctrina, & fide Chriſti abhorrentes, non docebunt: nec omnino quicquam, quo imperita multitudo, vel ad novitatis ſtudium, vel ad contentionem inflammetur. Semper autem proponent ea, quæ ad ædificationem faciant, & auditores Chriſtiana concordia, & charitate concilient.

¶ *Reſidentia.*

ABſentia Paſtoris a dominico grege, et ſecura illa negligentia, quam videmus in multis, et deſtitutio miniſterii, eſt res et in ſe fœda, et odioſa in vulgus, et pernitioſa Eccleſiæ Dei. Itaque hortamur omnes Paſtores eccleſiarum in Domino Jeſu, ut quam-primum redeant ad Parochias quique ſuas, et diligenter doceant Evangelium, et pro fructuum ſuorum ratione alant familiam, & hoſpitalitate juvent pauperes, ibique verſentur in ſingulos annos, non minus quam ſexaginta dies.

¶ *Pluralitas.*

NOn licebit cuiquam cujuſcunque ſit gradus, aut ordinis, pluſquam duo Eccleſiaſtica beneficia obtinere eodem tempore. Neque cuiquam omnino licebit obtinere duo beneficia; ſi pluſquam viginti ſex milliariis diſtincta ſint.

¶ *Ludimagiſtri.*

NOn licebit cuiquam docere literas, et inſtituere pueros, nec publice in ſchola, nec privatim in cujuſquam ædibus, niſi quem Epiſcopus ejus diœceſeos approbaverit, cuique ſub authentico ſigillo ſuo docendi poteſtatem fecerit. Hoc autem loco primariam nobilitatem

honoris cauſa excipimus. Epiſcopus autem nullum Ludimagiſtrum approbabit, nec illo munere dignum cenſebit, niſi quem ſuo judicio doctum, & illo loco dignum invenerit, quemque de vita & moribus, & imprimis de religione viderit piorum hominum teſtimonio commendari.

Ludimagiſtri nullam docebunt grammaticam, niſi eam quam ſolam Regia Majeſtas per omne regnum in omnibus ſcholis legi mandavit; nec alium latinum Catechiſmum quam qui æditus eſt Anno. 1570. quem etiam Anglice redditum, pueros, qui Latine neſciunt, docere volumus.

Alios autem libros docebunt, unde Latini Græcique ſermonis copia & puritas addiſci poſſit, & eos inprimis qui ad notitiam Chriſti, & pietatem faciant. Semel autem in ſingulos annos indicabunt Epiſcopo, quos habeant ex omni numero lectiſſimos, qui ea ſint indole, eoque profectu in literis ut ſpes ſit, vel ad functionem politicam, vel ad ſacrum miniſterium fore accommodos. Hac ſpe parentes inducti, eos libentius alent ad literas.

Imprimis vero ita inſtituent, & formabunt linguas puerorum, ut aperte, clare, diſtincteque pronuncient. Et quoties habebitur ſacra concio, eos vel emittent, vel deducent ad templum, ut ſtatim a teneris incipiant erudiri ad pietatem, neve negligenter audierint, ubi redierint ad ſcholam, vocabunt ſingulos ad examen quid ex illa concione didicerint: quoque magis pueriles animi ad virtutem & induſtriam excitentur, otioſos & ignavos reprehendent, attentos & diligentes collaudabunt.

¶ *Patroni & Proprietarii.*

EPiſcopus graviter & ſtudioſe cohortabitur Patronos beneficiorum, ut cogitent neceſſitates Eccleſiæ, & ante oculos habeant ultimum illum diem, & judicium, & tribunal Dei. Itaque ut neminem promoveant ad munus eccleſiaſticum, niſi qui doctrina, judicio, pietate, probitate

bitate vitæ, & innocentia possit onus tam grave sustinere, ut nihil in ea re nisi integre incorrupte & sincere faciant. Se enim usurum omnibus honestis & legitimis rationibus; ut verum possit inveniri. Quod si vel in ipsa præsentatione, vel etiam postea senserit corruptelam ullam, aut Simoniacum commercium, quocunque modo, quantumvis obscure, vel directe, vel indirecte, vel per ipsum, vel per alios intercessisse, ut ad ipsum vel pecunia, vel pretium, vel commoditas aliqua, vel pars aliqua fructuum perveniret, velle se facti nequitiam, & Simoniam publicare & palam facere, non tantum in Cathedrali Ecclesia, sed etiam alibi, ad illius probrum, & dedecus sempiternum: & presbyterum quem ita nequiter præsentaverit, non tantum a sacerdotio, in quod mala fide ingressus sit, sed etiam ab omni ministerio, & a tota diœcesi removere.

Domina Regina humiliter & submisse roganda est, ut ratio aliqua ipsius permissu & jussu ineatur, ut in Ecclesiis, quæ ad illam proprietario jure pervenerunt, Cancelli quam primum reficiantur, ut annuum stipendium peragendo sacro ministerio, constituatur. Nunc enim multis in locis, & Cancelli fœdum in modum corruerunt, & ministerium Ecclesiæ propter stipendii vilitatem desticuitur.

Episcopus curabit ut justum Inventarium, quodque vocant terrarium, omnium agrorum, pratorum, hortorum, pomariorum, quæ ad Rectoriam aliquam, aut Vicariam pertinent, ex probrum hominum inspectione sumatur, & in archia sua referatur, ad rei memoriam sempiternam.

Episcopus non patietur Procuratorem alicujus beneficii ullam habere potestatem in ministrum Dei, ut eum vel admittat, vel rejiciat. Neque minister minus a quoquam accipiet nomine stipendii, quam decem libras.

Omnia matrimonia, quæ uspiam contracta sunt intra gradus cognationis, aut affinitatis prohibitos in 18. Levitici, authoritate Episcopi dissolventur: maxime vero, si quis, priore uxore demortua, ejus sororem uxorem duxerit: hic enim gra-

gradus communi doctorum virorum consensu & judicio putatur in Levitico prohiberi.

Non licebit cuiquam matrimonium contrahere inter illos gradus, qui in tabula a reverendissimo patre Domino Archiepiscopo Cantuariensi, in eum usum scripta & publicata, prohibentur.

Forma sententiæ excommunicationis.

Fratres, quoniam quicunque profitemur nomen Christi Jesu, sumus omnes membra ejusdem corporis, & par est, ut unum membrum alterius membri sensu, & dolore afficiatur: pro officii mei ratione, significo vobis, A. B. publice accusatum esse de adulterio, in quo, fama est, eum vixisse nequiter, & turpiter, cum ipsius dedecore, & infamia, & gravi offensione Ecclesiæ Dei: & ea causa, ut insignis illa turpitudo supplicio aliquo afficeretur, ad Episcopi tribunal, vocatum esse. Et quoniam prædictus A. B. conscientia nequitiæ suæ, ad diem legitime dictum comparere contempsit, & se justitiæ contumaciter subduxit, & alios exemplo suo ad similem contumaciam animavit, idcirco hoc etiam vos insuper admonitos volo, Episcopum nostrum, nomine, atque authoritate Dei optimi maximi excommunicasse illum ab omni societate Ecclesiæ Dei, & tanquam membrum emortuum amputasse a Christi corpore. Hoc ille in statu versatur hoc tempore, & in tanto discrimine animæ suæ. Divus Paulus admonitus instinctu divini spiritus, jubet ut talium hominum societatem, & contubernia fugiamus, ne participes simus ejusdem sceleris. Tamen, ut, Christiana charitas nos monet, quoniam ipse pro se orare non vult, nec periculum suum intelligit, oremus Deum omnes ejus nomine, ut aliquando agnoscat miseriam, & fœditatem vitæ suæ, & agat pœnitentiam, & convertatur ad Deum, Deus enim noster est misericors, & potest lapsos etiam a morte revocare.

FINIS.

CAPITULA

SIVE

Constitutiones

ECCLESIASTICÆ,

PER

Archiepiscopum, Episcopos, & reliquum Clerum *Cantuarienſis* Provinciæ,

In Synodo inchoata *Londini* xxv die menſis *Oct.*

ANNO DOMINI *MDXCVII.*

Regniq; ſereniſſimæ in Chriſto Principis,

DOMINÆ ELIZABETHÆ,

Dei Gratia *Angliæ*, *Franciæ* & *Hiberniæ* Reginæ, Fidei Defenſoris, &c. xxxix. congregatos tractatæ, ac poſtea per ipſam Regiam Majeſtatem approbatæ & confirmatæ, & utrique Provinciæ, tam *CANTUARIENSI* quam *EBORACENSI* ut diligentius obſerventur, eadem Regia Authoritatate ſub magno Sigillo *Angliæ* promulgatæ.

Londini, Anno Domini *MDXCVII.*

Ut homines idonei ad ſacros ordines, & Beneficia (uti vocant) eccleſiaſtica admittantur.

PRimo cautum eſt, ne quis poſthac ad ſacros ordines ſuſcipiatur, qui non eodem quoque tempore præſentationem ſuiipſius ad beneficium aliquod intra Diocœſim ſive Juriſdictionem ejuſdem Epiſcopi a quo ſacros ordines petit, tunc vacans exhibuerit: Vel qui non eidem Epiſcopo certum, verum & indubitatum Certificatorium attulerit de Eccleſia aliqua intra Diocœſim ſive Juriſdictionem dicti Epiſcopi, in qua curæ animarum inſervire poſſit: Vel qui in aliqua Cathedrali aut Collegiata Eccleſia, vel Collegio Cantabrigienſi aut Oxonienſi non fuerit conſtitutus: Vel ſaltem qui ab eodem Epiſcopo in Beneficium aliquod, ſive ad Curam (uti vocant) inſerviendum tunc etiam vacantem, non ſit mox admittendus.

Deinde, ne quis Epiſcopus poſthac aliquem in ſacros ordines cooptet, qui non ex ſua ipſius diocœſi fuerit: niſi vel ex altera noſtratium Academiarum prodierit: vel niſi literas (ut loquuntur) dimiſſorias ab Epiſcopo cujus Diocœſanus exiſtit, attulerit, & viceſimum quartum ætatis ſuæ annum jam compleverit, ac etiam in altera dictarum Academiarum gradum aliquem ſcholaſticum ſuſceperit: Vel ſaltem niſi rationem fidei ſuæ juxta Articulos illos Religionis in Synodo Epiſcoporum & Cleri approbatos Latino ſermone reddere poſſit, adeo ut ſacrarum literarum teſtimonia, quibus eorundem articulorum veritas innititur, re-

citare etiam valeat: Ac ulterius, de vita ſua laudabili, & morum integritate literas teſtimoniales ſub Sigillo vel alicujus Collegii Cantabrigienſis aut Oxonienſis, ubi antea moram fecerit, vel alicujus Juſticiarii ad pacem Dominæ Reginæ conſervandam aſſignati, una cum ſubſcriptione & teſtimonio aliorum proborum & fide dignorum hominum ejuſdem parœciæ, ubi per tres annos ante proxime elapſos commoratus eſt, exhibeat. Utque hi ſacri ordines diebus tantummodo Dominicis, ac feſtivis, idque publice ac tempeſtive in eccleſia ubi Epiſcopus moram traxerit, conferantur: Proviſo ſemper, ut utriuſque Academiæ Collegiorum Socii, qui ſuorum Collegiorum ſtatutis ad ſacros ordines intra certum tempus ſuſcipiendos tenentur, hoc decreto (quantum ad ætatem attinet) non obligentur. Quod ſi vero aliquis Epiſcopus aliquem ad ſacros ordines admiſerit, qui prædictis qualitatibus non ſit præditus, is per Archiepiſcopum, aſſidente ſibi hac in parte uno alio Epiſcopo, ab ordinatione Miniſtrorum & Diaconorum per integrum biennium ſuſpendatur, ac eam præterea pœnam incurrat, quæ de Jure in ejuſmodi Epiſcopos qui ad ordines Eccleſiaſticos ſine titulo aliquem promovebunt, ſtatuitur.

Adhæc, nē quis Epiſcopus aliquem in beneficium (uti vocant) inſtituat, niſi qui prædictis conditionibus ornatus fuerit.

Si vero Curia de Arcubus aut Audientiæ per viam duplicis querelæ, ſeu alio quovis modo contra Epiſcopum hac in parte agat, quia homines minime idoneos ac habiles admittere renuit: tunc licebit Archiepiſcopo, vel authoritate propria vel gratia ſpeciali a Regia Majeſtate Impetrata, ejuſmodi proceſſus amputare, quo laudabilis Epiſcopi induſtria debitum ea ratione ſortiatur effectum.

Denique, ut quolibet anno ad feſtum Sancti Michaelis Archangeli, vel intra ſex hebdomadas idem feſtum ſubſequentes, unuſquiſque Epiſcopus numerum, nomina, gradus & qualitates eorum omnium, quos in ſacros ordines,

vel

vel in aliqua Beneficia eodem anno præcedente promoverit, ad Archiepiſcopum tranſmittat.

De Beneficiorum pluralitate cohibenda,

QUod nemini in poſterum facultas ſive indulgentia concedetur de pluribus beneficiis ſimul retinendis, niſi hujuſmodi tantum, qui pro eruditione ſua & maxime digni, & ad officium ſuum plenius præſtandum maxime habiles & idonei cenſebuntur: Nimirum, ut is qui hujuſmodi facultate fruiturus eſt, ſit ad minimum artium magiſter, & publicus ac idoneus verbi divini Concionator: Ita tamen ut idonea etiam cautione obſtrictus teneatur, de perſonali ſua reſidentia in ſingulis Beneficiis per bonam anni cujuſque partem facienda, & quod ejuſmodi Beneficia triginta milliarium ſpatio ad ſummum non diſtent abinvicem. Denique quod idoneum Curatum habeat, qui plebem ejus Parœciæ in qua non reſidebit, inſtituat ac informet, modo facultates ejuſdem Beneficii talem commode ſuſtinere poſſe Archiepiſcopo, vel ejus Diocœſeos Epiſcopo videbuntur.

Ut Beneficiati in ſuis Beneficiis Curatis Hoſpitalitatem exerceant.

QUoniam eccleſiarum Cathedralium Canonici ſive Præbendarii eccleſiaſtica beneficia curata alibi ſæpius poſſident, & tamen prætendentes ſe ratione Præbendarum ſuarum a reſidentia in Curatis Beneficiis liberos & immunes, ad Cathedrales convolant, ibique moram faciunt longiorem: Unde nec curæ parochianorum illis commiſſæ ſatis proſpicitur, nec pauperes domi ſuæ (ſicuti difficultas hujus temporis exigit) aluntur atque ſuſtentantur: Idcirco nos huic malo providere deſiderantes, decernendum cenſemus, ut omnes & ſinguli Canonici ſive Præbendarii

qui

qui beneficia curata unum sive duo obtinet (nec Residentiarii necessarii in suis ecclesiis Cathedralibus existunt) ultra tempus quo in Cathedralibus residere tenentur, a Beneficiis suis Curatis pretextu præbendarum se non absentent: Et si aliqui eorum, qui ad necessariam residentiam in Ecclesiis Cathedralibus non tenentur, ultra tempus unius mensis aliquo anno, in Ecclesia illa Cathedrali moram traxerint, eos arctari volumus ad familiam in Beneficio suo Curato (non obstante mora in Cathedrali) alendam, & Hospitalitatem exercendam, toto reliquo tempore quo a Curato abfuerint. Quod autem ad eos attinet, qui ad residentiam in ecclesiis Cathedralibus faciendam, per ordinationes illius Ecclesiæ obligantur, & communis dividentiæ participes sunt, eos ita inter se anni tempora partiri volumus quoad residentiam in Cathedralibus habendam, ut eorum aliqui in Ecclesiis illis semper adsint, & personaliter resideant. Ac quo hæc omnia melius peragantur, Episcopi, vel alii ad quos per Ecclesiæ statuta vel ordinationes pertinet, in suis respective Ecclesiis diligenter providebunt.

Ut Decani & Canonici in Ecclesiis Cathedrabus suis vicibus conciones habeant.

CUm Beneficium propter Officium conferri debeat, æquum existimamus, ut Ecclesiarum Cathedralium Decani & Canonici omnes & singuli, qui in sacris ordinibus sunt constituti, & ad Conciones habendas in Ecclesiis suis Cathedralibus, de Jure, Statutis, Ordinationibus, aut laudabili consuetudine illius Ecclesiæ tenentur, in personis suis propriis eas præstent, nec vicaria in ea re opera utantur, nisi ex causa ægritudinis, aut alia legitima impediti, Concanonicum suum, vel alium in Theologia eruditum ac ad concionandum authoritate sufficienti approbatum sua vice substituant. Quod si qui hujusmodi Decani aut Ca-

Canonici officium ea in re neglexerint, per Epiſcopum vel eos ad quos juriſdictio pertinet, quoad ſe debite correxerint ſuſpendantur.

De moderandis indulgentiis pro celebratione matrimonii abſque trina bannorum denunciatione.

QUandoquidem honeſtæ, claræ, ac illuſtris conditionis homines, ſive urgente aliqua neceſſitate, ſive aliis non contemnendis rationibus, matrimonium aliquando celebrandi cauſas habere poſſunt, facultate ſibi de Bannis matrimonialibus aut non omnino, aut ſemel iterumve denunciandis indulta, ſine aliquo gravi ſcandalo ſeu detrimento: Idcirco ad evitanda generaliter quæ hac in parte notantur incommoda, viſum eſt caveri ne ullæ facultates ſive Indulgentiæ de celebrando abſque bannis matrimonio concedantur, niſi idonea cautio prius ſub hiſce conditionibus ineatur: nimirum, primo quod nullum poſtea conſtabit impedimentum præcontractus, conſanguinitatis, affinitatis, vel ullius alterius legitimæ cauſæ cujuſcunque ratione.

Secundo, quod eo tempore quo ejuſmodi facultas ſive indulgentia concedetur, nulla controverſia, lis ſeu querela mota eſt, vel dependet coram aliquo Judice Eccleſiaſtico aut civili, de ejuſcemodi legitimo impedimento matrimonii inter hujuſmodi perſonas contrahendi aut contracti: Ac tertio, quod ad nuptiarum ſolemnizationem non accedent, niſi aſſenſu & expreſſo conſenſu parentum ſive tutorum prius impetrato: Et ulterius quod matrimonii celebratio publice ac tempeſtive in facie Eccleſiæ fiet. Cujus quidem cautionis formula ſeu exemplar in ſcriptis concipietur, ac unicuique Epiſcopo in ſua cujuſque Diocœſi imitanda proponetur.

Præterea adjiciendum putamus, ne cuiquam liceat Epiſcopalem dignitatem non obtinenti (Commiſſario ad facultates, ac Vicariis generalibus Archiepiſcopi & Epiſcoporum, ſede plena: & ſede vacante Cuſtodibus Spiritualitatis

litatis ac Ordinariis, Epiſcopalem juriſdictionem de Jure exercentibus, in ſuis juriſdictionibus reſpective exceptis) licentiam celebrandi matrimonia ſine bannis concedere: Ea vero duntaxat per ſe, ac ſub manuum ſuarum ſubſcriptione, non per Deputatos aut Surrogatos ſuos, nec aliis quam ſuæ juriſdictioni ſubditis concedatur. Nulli autem cujuſcunque ſexus, dignitatis aut ordinis (in parentum ſeu gubernatorum cura & regimine exiſtenti) concedatur, niſi prius conſtiterit de expreſſo conſenſu parentum vel gubernatorum ſuorum (ſi forte parentes exceſſerint e vita) idque parentum ſignificatione, aut gubernatorum Judici perſonaliter facta: vel Chirographis ipſorum, quibus fidem habendam eſſe non putamus, niſi per nuncios honeſtæ conditionis & famæ illæſæ mittantur, qui fidem faciant ſe de parentum aut gubernatorum manu Chirographa hujuſmodi recepiſſe veris nominibus ac cognominibus per hujuſmodi nuncios deſignandorum: Cujus Chirographi exhibitionis, ac Juramenti per nuncium præſtiti actum conſcribi volumus. Nec vero aliis concedantur hujuſmodi indulgentiæ, quam illuſtris & claræ conditionis hominibus, niſi urgens neceſſitas interceſſerit, eaque Judici cognita fuerit.

Præterea in ipſo diſpenſationis ſive Licentiæ tenore, Eccleſia habitationis ſive commorationis alterius contrahentium, vel parentum & gubernatorum ſuorum exprimatur, & tempus diei etiam congruum, nempe inter horas octavam & duodecimam ante meridiem aſſignetur.

Nec ſine indulgentia a comperente Judice conceſſa, Miniſter aliquis matrimonium celebret, niſi trina bannorum denunciatione (per legitima intervalla) interveniente, ſub pœna conſtitutionibus Provincialibus præſcripta.

Proviſo ſemper, quod quicunque contra hanc ordinationem deliquerit, ab executione officii per ſuperiorem per ſex integros menſes ſuſpendetur: & licentia hujuſmodi viribus carebit, & pro nulla quoad pœnam perſonis clandeſtinas nuptias celebrantibus imponendam habebitur.

De

De Sententiis divortii non temere ferendis.

ET quia matrimoniales cauſæ inter majores hucuſque ſemper habitæ fuerunt: Idcirco cum de matrimoniis in Judiciis diſceptatur, cautius agi oportet, præſertim vero cum matrimonium in Eccleſia ſolemnizatum, pretextu aliquo ſeparari, vel nullum pronunciari poſtuletur, æquum igitur viſum eſt.

Primum ut in hujuſmodi divortiorum & nullitatis matrimonii proceſſibus, deliberate procedatur, ac quantum fieri poterit, rei veritas, teſtium depoſitionibus, aliiſque probationibus legitimis eruatur, nec partium confeſſioni (quæ in hiis cauſis ſæpe fallax eſt) temere confidatur.

Tum ut nullæ poſthac ſententiæ vel ſeparationis a thoro & menſa, vel nullitatis matrimonii ferantur, niſi publice, ac pro tribunali, & de ſcientia & conſenſu vel Archiepiſcopi, infra Provinciam ſuam, vel Epiſcopi infra propriam diocœſim, Decani de Arcubus, Judicis Audientiæ Cantuarienſis, aut Vicariorum generalium, aliorumve Officialium principalium, vel ſede vacante Cuſtodum ſpiritualitatis, aut aliorum Ordinariorum, quibus de Jure competit in ſuis reſpective Juriſdictionibus ac Curiis, atque inter ſuæ juriſdictionis ſubditos tantum, Deinde ut in Sententiis quando ad ſeparationem Thori & menſæ tantum interponuntur, monitio & prohibitio fiat, ut a partibus ab invicem ſegregatis caſte vivatur, nec ad alias nuptias alterutra vivente convoletur: Denique quo poſtremum illud firmius obſervetur, ſententia ſeparationis non antea pronunciabitur, quam qui eam poſtulaverint, cautionem fide juſſoriam ſufficientem interpoſuerint, ſe contra monitionem & prohibitionem nihil commiſſuros.

Judex autem qui ſententiam ſeparationis ſeu divortii tulerit, & præmiſſa omnia non præſtiterit, per tres integros menſes ab executione Officii ſui per Diocœſanum ſuum ſuſpendetur: Et ſententia ſeparationis contra formam præ-

dictam lata, pro nulla ad omnem Juris effectum habebitur, ac ſi omnino lata non fuiſſet.

De exceſſibus circa excommunicationem reformandis.

QUia Excommunicationis uſus in Eccleſia perpetuæ legis vigorem jam obtinuit, atque in omni juriſdictione Eccleſiaſtica exercenda hucuſque retinetur, ideo abſque grandi mutatione totius ejuſce juriſdictionis & plurimarum hujus regni legum innovari vel alterari nequit: Nihilominus ut Excommunicatio (quæ authoritatis ac diſciplinæ Eccleſiaſticæ quaſi nervus quidam, ac vinculum habenda eſt) ad priſtinum ſuum uſum, decus & dignitatem reducatur: Cautum eſt ut quotieſcunque cenſura iſta in immediatam pœnam cujuſvis notoriæ hæreſeos, ſchiſmatis, ſymoniæ, perjurii, uſuræ, inceſtus, adulterii, ſeu gravioris alicujus criminis venerit infligenda, ſententia ipſa vel per Archiepiſcopum, Epiſcopum, Decanum, Archidiaconum vel Præbendarium (modo ſacris ordinibus & Eccleſiaſtica juriſdictione præditus fuerit) in propria perſona pronunciabitur, una cum ejuſmodi frequentia & aſſiſtentia quæ ad majorem rei authoritatem conciliandam conducere videbitur.

Denique quod unuſquiſque Vicarius generalis, Officialis, ſeu Commiſſarius, qui ordines Eccleſiaſticos non ſuſceperit eruditum aliquem Presbyterum ſibi accerſet & aſſociabit, qui ſufficienti authoritate vel ab ipſo Epiſcopo in juriſdictione ſua, vel ab Archidiacono (Presbytero exiſtente) in juriſdictione ſua munitus, idque ex præſcripto ipſius Judicis tunc præſentis excommunicationis ſententiam pro contumacia denunciabit.

Volumus etiam, ut ſicut conſtitutum eſt, ejuſmodi excommunicationem per Miniſtrum Eccleſiæ denunciari, ita ipſe Judex de abſolutione ipſius rei poſt ſatisfactionem ſuam peractam, eundem Miniſtrum certiorem faciet, qui eandem abſolutionem populo publice denunciabit: ac interim

quod

quod bene licebit, dicto miniſtro reum a ſacris arcere & repellere, tanquam in Eccleſiam minime recipiendum, donec ejuſmodi certificatorium ab ipſo Judice exhibuerit.

De Recuſantibus, & aliis excommunicatis publice denunciandis.

CUrent Ordinarii locorum, ut tam excommunicati ex eo quod divinis precibus infra hoc regnum Angliæ publica authoritate ſtabilitis intereſſe pertinaciter recuſaverint, quam ij etiam qui propter aliam quamcunque cauſam legitimam excommunicationis ſententia innodati Fuerint, niſi infra tres continuos menſes poſt latam excommunicationis ſententiam ſe emendaverint, & abſolutionis beneficium obtinuerint, ſingulis ſex menſibus ſequentibus, in Eccleſia cum parochiali, tum etiam Cathedrali Diocœſis in qua habitant, pro excommunicatis publice denuncientur. Teneantur etiam Ordinarii prædicti de præmiſſis omnibus & ſingulis quolibet anno infra Feſta Sancti Michaelis & Natalis Domini, Archiepiſcopum hujus Provinciæ in ſcriptis certiorem facere.

De moderanda ſolennis pœnitentiæ communitatione.

NE qua fiat poſthac ſolennis pœnitentiæ commutatio, niſi rarioribus gravioribuſque de cauſis, atque adeo cum ipſi Epiſcopo conſtiterit, eam eſſe ad reum reconciliandum & reformandum ſaniorem & tutiorem rationem.

Deinde quod mulcta illa pecuniaria vel in relevamen pauperum ejuſdem parœciæ, vel in alios pios uſus erogetur, idque Eccleſiæ ſolenniter & fideliter approbetur & innoteſcat.

QUod ſi vero crimen fuerit notorium, ac publicum, Reus ipſe vel in propria ſua perſona publice in Eccleſia pœnitentiam ſuam minime fictam profitendo, læſæ Eccleſiæ ſatisfaciet, vel Eccleſiæ miniſter in præſentia ipſius rei, palam e ſuggeſtu ejus ſubmiſſionem, & pœnitentiæ ſuæ coram Ordinario ſuo peractionem, atque etiam in veræ ſuæ reſipiſcen-

tiæ Testimonium, quantam pecuniarum summam in usus supradictos erogandam reddiderit, denunciabit.

Quicunque vero absque Episcopi Diocœsani notitia pœnitentiam commutaverit, aut pecuniam ratione commutationis hujusmodi solutam in alios usus quam supra est expressum converterit, vel aliter præsentem hanc constitutionem violaverit: Is ab executione Officii sui per eundem Diocœsanum per tres integros menses suspendetur.

De Feodis quæ Officiariis Ecclesiasticis & eorum ministris debentur.

CAutum insuper volumus, quod neque alia, neque majora Feoda ab Episcopo, Ordinario, Archidiacono, vel eorum ministris deinceps ulla de causa percipiantur, quam ea, quæ incunte hoc regnum regia nunc Majestate percipi solebant: Quodque tabula quædam singulorum hujusmodi Feodorum summas continens, in quolibet Consistorio ante Festum Sancti Johannis Baptistæ proxime venturum figatur, cujus exemplar manu ipsius Ordinarii subsignatum intra tempus prædictum ad Archiepiscopum transmittetur.

Jam vero quia dubium esse potest, quænam certa Feoda pro singulis negotiis expediendis, in singulis respective foris Ecclesiasticis quadraginta abhinc annis percipiebantur, nisi quæ usus frequentior succedentibus ab eo tempore annis monstraverit, atque approbaverit: Ideo decernendum putamus ut citra ultimum diem mensis Maij proxime sequentem Episcopus quilibet, vel sede aliqua Episcopali vacante, Custos spiritualitatis ibidem curet, tabulam manu Jus dicentis ejusque registrarii subscriptam publice figi, vel in loco quolibet ubi Jus ab illo dicetur, vel alias publice in ejusdem jurisdictionis Archivo, ita ut quivis ejusdem tabulæ inspiciendæ facultatem habeat: Quæ quidem tabula in se continebit separatas summas singulorum Feodorum, quæ tam a Judice, quam a singulis aliis

liis Officiariis ac miniſtris ejuſdem Curiæ frequentius ac uſitatius ab initio regni dictæ Sereniſſimæ Reginæ uſque ad decimum octavum Majeſtatis ſuæ annum percipi conſueverunt: Curabit præterea quilibet Epiſcopus, vel ſede vacante Cuſtos ſpiritualitatis, ut quilibet Judex hujuſmodi citra ultimum diem prætati menſis Maij Epiſcopo ſuo, vel Cuſtodi ſpiritualitatis fidele & auctenticum exemplar tabulæ Feodorum præmiſſorum in Archivis Epiſcopi cuſtodiendum tradat: Qui vero contra fecerit, is ab executione officii ſui per Ordinarium ſuum immediate ſuperiorem eo uſque ſuſpendetur, donec præmiſſa modo & forma ſuperius ſpecificatis perfecerit.

Quorum omnium exemplarium, ſinguli Epiſcopi Provinciæ Cantuarienſis vel Cuſtodes ſpiritualitatis, fidele & auctenticum Inſtrumentum in pergameno conſcriptum, ad Archiepiſcopum citra ultimum diem menſis Octobris proxime futurum tranſmittent.

Pœna vero cujuſque Officiarii, ac Miniſtri majora Feoda quam quæ in hujuſmodi tabulis reſpective exprimentur percipientis, ſuſpenſio erit per ſex menſes ab executione officii ſui per Ordinarium ſuum infligenda, vel Ordinario negligente aut id facere omittente, per Archiepiſcopum, qui alium delinquentis loco interim deputabit.

Proviſo ſemper, quod ſi alicubi dubium fuerit quæ Feoda uſque ad prædictum decimum octavum regiæ Mejeſtatis annum uſitatiſſime percepta fuerint: Tum ea Feoda pro legitimis habebuntur quæ per Archiepiſcopum Cantuarienſem ſub manus ſuæ ſubſcriptione approbabuntur: niſi ſtatuta hujus regni Angliæ jam antea ædita, alia in quocunque caſu Feoda expreſſe præſtituerint.

Proviſo inſuper, quod neque Archiepiſcopo neque Epiſcopo, vel directe, vel in directe aliquam pecuniarum ſummam pro admittendis ad ſacros ordines hominibus accipere licebit, idque ſub pœna Juris.

De

De excessibus Apparitorum reformandis.

PRæterea quoniam excessibus & gravaminibus quæ per Apparitores inferri dicuntur, remedium cupimus adhibere opportunum, videtur ut Apparitorum multitudo, quantum fieri poterit, restringatur; non igitur licebit Episcopis vel Archidiaconis, eorumve Vicariis seu Officialibus, aliisque inferioribus Ordinariis deputare & habere plures Apparitores, jurisdictionibus suis respective inservientes, quam ante viginti annos præteritos, vel ipsi vel prædecessores sui habere consueverunt, qui omnes per se suum fideliter exequantur officium, Nec per nuncios aut substitutos quocunque quæsito colore, sua vice mandatorum executiones demandent, aut permittant, nisi ex causa ab ordinario illius loci prius cognita & approbata. Tum ut promotorum Officii, vel denunciatorum personas omnino non sustineant, Feoda ampliora vel majora, quam quæ his constitutionibus superius statuuntur, non exigant.

Quod si plures quam superius est expressum deputati, vel illorum aliqui premissa violaverint, deputantes si Episcopi existant, moniti per superiorem supernumerarios dimittant. Inferiores vero Episcopis Ordinarii, ab executione Officii suspendantur, donec hujusmodi deputatos amoverint, deputati autem ipsi ab Apparitorum Officio moveantur perpetuo: Et si amoti non desistant, tanquam contumaces Canonicis censuris coerceantur.

Præterea in causis Officii & correctionis ne quæ fiant Citationes generales (quæ vulgo *Quorum nomina* dicuntur) nisi partes citandæ veris nominibus expressis per registrarium in ipsa schedula citationi annexa, & sigillo munita scribantur: eademque schedula jus dicentis manu subscribatur, sub pœna coertionis ecclesiasticæ per Diocœsanum delinquenti infligenda.

De

De Regiſtris in Eccleſiis ſalve Cuſtodiæ committendis.

ET quia Regiſtra in eccleſiis (quorum permagnus uſus eſt) fideliter volumus cuſtodiri: Primum ſtatuendum putamus, ut in ſingulis viſitationibus admoneantur miniſtri, & œconomi eccleſiarum de injunctionibus regiis ea in re diligentius obſervandis.

Deinde ut libri ad hunc uſum deſtinati, quo tutius reſervari & ad poſteritatis memoriam propagari poſſint, ex pergameno ſumptibus parochianorum in poſterum conficiantur: liſque non modo ex veteribus libris cartaceis tranſumpta nomina eorum, qui regnante ſereniſſima Domina noſtra *Elizabetha*, aut baptiſmatis aqua abluti, aut matrimonio copulati, aut eccleſiaſticæ ſepulturæ Beneficio affecti ſint, ſuo ordine ſumptibus parochianorum inſcribantur: Sed eorum etiam, qui in poſterum baptizati, vel matrimonio conjuncti aut ſepulti fuerint.

Ac ne quid vel dolo commiſſum, vel omiſſum negligenter redarguatur, Quæ per ſingulas hebdomadas in hiſce libris inſcripta nomina fuerint, ea ſingulis diebus Dominicis poſt preces matutinas aut veſpertinas finitas, aperte ac diſtincte per miniſtrum legantur, die ac menſe quibus ſingula geſta ſunt ſigillatim adjectis.

Poſtquam autem paginam aliquam integram multorum nominum inſcriptio compleverit, tum miniſtri, tum Gardianorum ipſius parochiæ ſubſcriptionibus volumus eam communiri.

Idemque in tranſumptis ex veteribus libris cartaceis, paginis ſingulis fieri, ſed diligenti, ac fideli prius habita collatione: neque vero in unius cujuſquam cuſtodia librum illum, ſed in Ciſta publica, eaque trifariam obſerata reſervandum putamus, ita ut neque ſine miniſtro Gardiani, nec ſine utriſque Gardianis miniſter quicquam poſſit innovare.

Poſtremum eſt, ut exemplar quotannis cujuſque anni auctæ nominum inſcriptionis ad Epiſcopi Diocœſani regiſtrum per Gardianos infra menſem poſt Feſtum Paſchatis tranſmittatur,

mittatur, & ſine feodo ullo recipiatur, atque in Archivis Epiſcopi fideliter cuſtodiatur.

Quicunque vero in præmiſſis eorumve aliquo deliquerit, is ut delicti qualitas Juſque poſtulaverit puniatur.

QUæ omnia Capitula ſive Conſtitutiones, omniaque & ſingula in eiſdem contenta, Regia Majeſtas per ſuas Literas Patentes gerentes dat. apud Weſtmonaſterium decimo octavo die Januarii, anno regni ſui quadrageſimo, ratificavit, confirmavit ac ſtabilivit, ipſaque ab omnibus regni ſui ſubditis utriuſque Provinciæ, Cantuarienſis & Eboracenſis, quatenus eorum aliquem concernunt, diligenter exequenda, ac obſervanda authoritate ſua regia propoſuit, promulgavit, & per eaſdem Literas Patentes ſic per eos obſervari præcepit, injunxit & mandavit, prout in eiſdem literis Patentibus Sigillo magno Angliæ ſigillatis plenius liquet & apparet.

Exem-

¶EXEMPLARIA Licentiæ

Seu FACULTATIS Matrimonii, abſque trina Bannorum promulgatione celebrandi in ſingulis Epiſcopatibus obſervanda.

Licentia ubi uterque vel alter contrahentium ſub parentum vel gubernatorum poteſtate exiſtit.

R *Permiſſione divina* L. *Epiſcopus : Dilectis nobis in* Chriſto D. C. *Parochiæ de* B, *filio naturali & legitimo* I. C. *Parochiæ de* F. *generoſo, &* N. O. *puellæ, filiæ naturali & legitimæ* B. O. *Parochiæ de* M. *noſtrarum* L. *Diocœſeos & Juriſdictionis, ſalutem : cum vos (uti aſſeritur) ad ſolemnizationem matrimonii veri & legitimi de expreſſo conſenſu & aſſenſu parentum & gubernatorum veſtrorum, ac utriuſque veſtrum procedere decreveritis : Illudque in facie Eccleſiæ cum ea qua fieri poterit matura celeritate ſolemnizari facere & obtinere magnopere deſideretis : Nos volentes ut honeſta hæc veſtra deſideria debitum celerius conſequantur effectum : Ut igitur matrimonium hujuſmodi in Eccleſia de* F. (exprimendo Eccleſiam alterius contrahentium, vel

parentum aut gubernatorum ſuorum) *per Rectorem, Vicarium ſeu Curatum ejuſdem Eccleſiæ Bannis matrimonialibus unica vice tempore ſolemnizationis ejuſdem matrimonii (uti moris eſt) publice editis, libere & licite ſolemnizari, facere, & obtinere, poſſitis & valeatis, poſt cautionem fidejuſſoriam ſufficientem ex parte veſtra interpoſitam, juxta Conſtitutiones authoritate Regia nuper editas : Dummodo vobis ratione conſanguinitatis, affinitatis, præcontractus, vel alterius cauſæ cujuſcunque de Jure prohibitæ nullum legitimum in ea parte obſtiterit impedimentum, nec ulla lis, controverſia, ſeu querela mota ſit vel pendeat coram aliquo Judice Eccleſiaſtico vel civili de matrimonio aliquo contracto vel allegato cum alterutro veſtrum, & Miniſtro eccleſiæ prædictæ prius conſtiterit, vos ad hujuſmodi matrimonii celebrationem accedere de & cum expreſſo conſenſu parentum vel gubernatorum veſtrorum, ac modo matrimonii hujuſmodi celebratio publice in eccleſia de* F. *prædict. fiat inter horas octavam & duodecimam antemeridianas, abſque tamen prejudicio Miniſtri eccleſiæ de* M. *ubi dicta* N. O. *Parochiana exiſtit, Licentiam & Facultatem tam vobis contrahentibus, quam Rectori, Vicario aut Curato Eccleſiæ prædictæ deſignatæ matrimonium hujuſmodi inter vos ſolemnizandi ſub modo et forma ſuperius*

ſpe-

ſpecificatis, juxta ritus Libri Publicarum Precum *authoritate* Parliamenti *in ea parte editi & ſtabiliti, nec non omnibus aliis* Chriſti *fidelibus eidem ſolemnizationi intereſſendi, ex certis cauſis legitimis & rationalibus per nos approbatis, quatenus in nobis eſt, & Jura regni patiuntur in hac parte, benigne concedimus & impertimur per præſentes.*

Proviſo ſemper, *quod ſi alteruter veſtrum clarioris aut illuſtrioris conditionis ſit quam nobis ſuggeſtum eſt, & quam ex cognomine et additamento in hiis literis inſertis colligi facile poteſt, aut ſi aliqua fraus in poſterum appareat vel falſitatis nobis ſuggeſtæ, vel ſuppreſſe veritatis tempore hujus* Licentiæ obtentæ: Tunc *hæc Licentia noſtra irrita ſit ad omnem Juris effectum ac ſi omnino conceſſa non fuiſſet: Et eo caſu inhibemus quibuſvis Miniſtris (modo pærmiſſorum aliquod eis innotuerit) ne ad ſolemnizationem dicti matrimonii procedant, niſi nobis, aut Vicario noſtro in ſpiritualibus Generali prius conſultis: In cujus rei teſtimonium, &c.*

The Miniſter ſhall not ſolemnize this marriage, without the conſent of their Parents or Governours, who are hereby licenſed to marry.

Si

SI utraque pars contrahens in viduitate existens ad secundas nuptias convolare facultatem petat, tum omnes clausulæ parentum consensum requirentes omitti possunt, sed Parochiæ utriusque contrahentis in Licentia exprimendæ sunt, ac Parochia ubi matrimonium celebrabitur, designanda.

LONDINI, Anno Domini. 1597.

CONSTITUTIONES SIVE CANONES ECCLESIASTICI,

Per Episcopum

LONDINENSEM,

Præsidem Synodi pro CANTUARIENSI Provincia, ac reliquos Episcopos, & Clerum ejusdem Provinciæ ex Regia authoritate tractati, & concluſi

In ipsorum Synodo inchoata Londini, Anno Salutis millesimo, sexcentesimo tertio, regnique Serenissimi Principis, Clementissimi Domini nostri IACOBI Dei gratia *Angliæ, Franciæ & Hiberniæ* Regis primo, & *Scotiæ* tricesimo septimo:

Ab eadem Regia Majestate deinceps approbati, ratihabiti, ac confirmati, ejusdemque authoritate sub magno Sigillo Angliæ promulgati, per utramque Provinciam tam Cantuariensem quàm Eboracensem diligenter observandi.

LONDINI,

Excudebat *JOHANNES NORTON*, Serenissimæ Regiæ Majestatis in Latinis, Græcis, & Hebraicis Typographus. *Anno* 1604.

CONSTITUTIONUM
Capita & Contenta.

De Eccleſia Anglicana.

1 *SUprema in Eccleſiam Anglicanam authoritas Regiæ Majeſtati aſſerenda.*
2 *Regii in Eccleſiam Anglicanam primatus impugnatores coerciti.*
3 *Eccleſia Anglicana, Orthodoxa.*
4 *Divini cultus ratio in Eccleſia Anglicana ſtabilita, pia & Orthodoxa.*
5 *Doctrinæ Articuli in Eccleſia Anglicana ſtabiliti, pii & Orthodoxi.*
6 *Cæremoniarum in Eccleſia Anglicana obtinentium uſus, pius & licitus.*
7 *Eccleſiæ Anglicanæ adminiſtratio, verbo divino conſona.*
8 *Cleri ordinandi ratio in Eccleſia Anglicana, verbo divino conſona.*
9 *Authores ſchiſmatis ac diſſidii ab Eccleſia Anglicana communione coerciti.*
10 *Schiſmaticorum in Eccleſia Anglicana fautores coerciti.*
11 *Conventiculorum in Eccleſia Anglicana propugnatores coerciti.*
12 *Ordinationum in conventiculis conditarum propugnatores coerciti.*

De Liturgia publica, & Sacramentorum adminiſtratione.

13 *LIturgia publica, & reliqua pietatis exercitia diebus ſacris celebranda.*
14 *Liturgiæ publicæ præſcriptus Canon diebus ſacris obſervandus.*
15 *Litania diebus Mercurii & Veneris recitanda.*
16 *Liturgiæ publicæ præſcriptus Canon in Academiis obſervandus.*
17 *Inter Liturgiæ publicæ celebrationem Superpellicea, & Epomides in Academiis adhibendæ.*
18 *Inter Liturgiæ publicæ celebrationem reverentia ſolennis adhibenda.*
19 *Inter Liturgiæ publicæ celebrationem otioſi ab eccleſiæ ambitu repellendi.*
20 *Panis & vinum in ſacræ Cœnæ uſum paranda.*
21 *Cœnæ trina perceptio quotannis indicta.*
22 *Cœnæ adminiſtrationem ſolennis indictio præire juſſa.*
23 *Cœnæ uſus frequentior Academicis indictus, & Cœnæ utentibus genuum flexio injuncta.*
24 *Cœnæ in feſtis ſolennibus adminiſtratio in Eccleſiis Cathedralibus indicta,*

& Cœnam administrantibus Caparum usus injunctus.
25 *Vestis lineæ & Epomidum usus, Cœna non administrata, in Ecclesiis Cathedralibus injunctus.*
26 *Notorii peccati consuetudine infames a sacra Cœna repellendi.*
27 *Schismatici à Cœnæ communione arcendi.*
28 *Extranei á Cœnæ communione repellendi.*
29 *Parentes in liberorum suorum Baptismate, & pueri Cœnæ Dominicæ incapaces, Susceptores esse prohibiti.*
30 *Crucis in Baptismo cæremonia explicata.*

De Ministris, eorumque ordinatione & functione.

31 *JEjunia Quatuor Temporum Ministrorum ordinationi decreta.*
32 *Utrumque ordinem eodem die non conferendum.*
33 *Neminem sine certo titulo ordinandum.*
34 *Certæ conditiones in ordinandis requisitæ.*
35 *Neminem, nisi prævio solenni examine, ordinandum.*
36 *Neminem, nisi prævii trium Articulorum subscriptione, ordinandum.*
37 *Ordinatis, dioecesin mutantibus, subscriptio coram Episcopo Diœcesano iteranda.*
38 *Ordinati post subscriptionem prævaricantes à Ministerio removendi.*
39 *Ordinati, sine congruo testimonio ac examine, in Beneficia non instituendi.*
40 *Instituendi in Beneficia Simoniæ suspicionem solenni jurejurando jussi avertere.*
41 *Beneficiorum pluralitas parciùs dispensanda, ac de dispensatorum residentia cavendum.*
42 *Cathedralium Ecclesiarum Decani ad congruam residentiam tenentur.*
43 *Decani & Prebendarii in Ecclesiis Cathedralibus residentes ad sedulam concionandi diligentiam tenentur.*
44 *Prælendarii Beneficiati ad congruam in Beneficiis suis residentiam tenentur.*
45 *Beneficiati concionatores, in Beneficiis suis residentes, ad jugem concionandi industriam tenentur.*
46 *Beneficiati non concionatores vicariam concionatoris operam jubentur singulis mensibus adhibere.*
47 *Beneficiati, à Beneficiis suis legitimè absentes, Curatum concionatorem jubentur adhibere.*
48 *Ministri, nisi ex Episcopi vel Ordinarii approbatione, pro Curatis non admittendi.*
49 *Ministris ad concionandum non admissis glossæ & paraphrases in publica scripturarum lectione interdictæ.*
50 *Concionatores adventitii absq; legitima missione ad concionandum non admittendi.*

51 *Advenæ concionatores, nisi authentico testimonio commendati, ad concionandum in Ecclesiis Cathedralibus non admittendi.*
52 *Concionatorum advenarum nomina in librum referenda.*
53 *Concionatorum mutuis oppositionibus pulpita non patebunt.*
54 *Concionatores schismatici licentiis suis mulctati.*
55 *Precationis formula, à concionatoribus in concionum suarum ingressu imitanda.*
56 *Ministris merè concionatoribus precum publicarum lectio, & Sacramentorum administratio bina annuatim injuncta.*
57 *A Ministris non concionatoribus Sacramenta efficaciter administrari.*
58 *Ministris sacra peragentibus lineæ vestis, & Epomidum usus injunctus.*
59 *Catechizandi diligentia Ministris injuncta.*
60 *Confirmationis solennitas in triennali Episcoporum visitatione celebranda.*
61 *Catechumeni Episcopo visitanti per Ministrum ad Confirmationem sistendi.*
62 *Ministri sine bannis ritè indictis, vel legitimè dispensatis matrimonium celebrare prohibiti.*
63 *Ministri in locis exemptis sine bannorum justa indictione, vel dispensatione legitima matrimonium celebrare prohibiti.*
64 *Feriæ à Ministris solenniter indicendæ.*
65 *Recusantes & Excommunicati à Ministris solenniter denunciandi.*
66 *Recusantium conversio à Ministris sedulò elaboranda.*
67 *Ægrotantes à Ministris sedulò visitandi.*
68 *Ministri Baptismum, aut Sepulturam denegare vetiti.*
69 *Ministri Baptismum in articulo necessitatis differre vetiti.*
70 *Ministri Baptizatorum, Nubentium, & Sepultorum registrum conservare jussi.*
71 *Ministri Concionum & Cœnæ Dominicæ publicam religionem in privatas ædes invehere, prohibiti.*
72 *Ministri publica jejunia, prophetias appellatas, & exorcismos privato ausu celebrare prohibiti.*
73 *Ministri conventicula privata conciliare prohibiti.*
74 *Ministris in vestitu gravitas præcepta.*
75 *Vitæ sobrietas Ministris præcepta.*
76 *Ministris à vocatione sua resilire interdictum.*

De Ludimagistris.

77 *Publicè vel privatim injussu Ordinarii docere prohibitum.*
78 *Curati ad docendum habiles ab Ordinario aliis præferendi.*
79 *Ludimagistrorum officia.*

De

De Eccleſiis & rebus Eccleſiaſticis.

80 *Libri ſacri in Eccleſiis parandi.*
81 *Baptiſteria in Eccleſiis paranda.*
82 *Menſæ in ſacræ Cœnæ uſum in Eccleſiis parandæ.*
83 *Pulpita idonea in Eccleſiis paranda.*
84 *Ciſtæ ad eleemoſynarum cuſtodiam in Eccleſiis comparandæ.*
85 *Eccleſiæ ſartæ tectæ conſervandæ.*
86 *Eccleſiæ de tertio in tertium annum perluſtrandæ, & earum defectus Regiis Commiſſariis intimandi.*
87 *Terrarum, & peculiorum ad Eccleſias ſpectantium inventaria conficienda, & in Epiſcoporum Archivis aſſervanda.*
88 *Eccleſiarum religio prophanis uſibus non polluenda*

De Eccleſiarum Oeconomis & Inquiſitoribus.

89 *Oeconomorum electio, & rerum Eccleſiaſticarum procuratio.*
90 *Inquiſitorum ſive Aſſiſtentium electio, eorumque cum Oeconomis officii communitas.*

De Clericis Parochialibus.

91 *Clericos Parochiales eligendi jus Miniſtro cedit.*

Curiæ Eccleſiaſticæ ad Archiepiſcopi juriſdictionem ſpectantes.

92 *Teſtamentorum probatio, juſta* Bonorum Notabilium *ſumma conſtante, prærogativarum Curiæ duntaxat competit.*
93 *Teſtamentorum probatio, juſta* Bonorum Notabilium *ſumma non comparente, Ordinariis vindicatur.*
94 *In Curias de Arcubus & Audientiæ extra proprium territorium nemo citandus.*
95 *Duplices Querelæ, niſi juſti gravaminis facta fide, in Curiis Archiepiſcopi non concedendæ.*
96 *Inhibitiones in cauſis inſtantiæ abſque Advocati ſubſcriptione non concedendæ.*
97 *Inhibitiones in cauſis correctionis, niſi gravamine Judici priùs cognito, non concedendæ.*
98 *Inhibitiones ſchiſmaticis, niſi ſubſcribentibus, non concedendæ.*
99 *Intra gradus prohibitos matrimonium contractum, ipſo jure nullum.*

100 *Minores altero & viceſimo anno abſque parentum conſenſu matrimonium contrahere prohibiti.*
101 *Facultates pro Bannis omittendis per quos, & quibus ſint indulgendæ.*
102 *In facultatibus pro Bannorum omiſsione concedendis cautio fidejuſſoria interponenda, & ſub quibus conditionibus.*
103 *Eædem conditiones ob majorem cautelam jurejurando firmatæ.*
104 *Parentum conſenſus viduis contrahentibus remiſſus.*
105 *Pro conjugio dirimendo nuda partium confeſsio non audienda.*
106 *Sententiæ divortii & ſeparationis non niſi pro tribunali ferendæ.*
107 *Separatis, eorum altero ſuperſtite, nova copula interdicta.*
108 *Sanctio in Judices contra præmiſſa delinquentes.*

Curiæ Eccleſiaſticæ ad Epiſcoporum, & Archidiaconorum juriſdictionem ſpectantes.

109 *Peccata & ſcandala notoria in Curiis Eccleſiaſticis denuntianda.*
110 *Schiſmatici in Curiis detegendi.*
111 *Precum Divinarum perturbatores in Curiis detegendi.*
112 *Puberes in feſto Paſchatis non Communicantes in Curiis detegendi.*
113 *Peccata notoria Miniſtris jus eſt denuntiare, privatim confeſſa retegere, nefas.*
114 *Recuſantes per Miniſtros in Curiis detegendi.*
115 *Ne Miniſtris aut Oeconomis fraudi ſit criminoſorum detectio.*
116 *Oeconomi ad binas tantùm detegendi vices annuatim tenentur.*
117 *Oeconomi, binis detegendi vicibus debitè perfuncti, non ſunt de reliquo in Curiam vocandi.*
118 *Anni ſuperioris Oeconomi detectiones ſuas tenentur exhibere, priuſquam ſucceſſuri munus ſuum adeant.*
119 *Detectionum ſchedulæ fide bona, non perfunctoriè & pro formæ conficiendæ.*
120 *Nequa citatio, niſi expreſſis citandorum nominibus, e Curiis emittatur.*
121 *Nequis in pluribus Curiis ſuper eodem crimine cogatur reſpondere.*
122 *Sententiæ pro Miniſtris à beneficio vel officio removendis non niſi per Epiſcopum pronunciandæ.*
123 *Actus judiciales non niſi publica, & authentica manu expediendi.*
124 *Curiarum ſigilla, unica.*
125 *Curiarum ſedes, opportuna.*
126 *Curiæ inferiores teſtamenta originalia ad Epiſcoporum Archiva jubentur tranſmittere.*

De Judicibus Eccleſiaſticis.

127 *Judicium Eccleſiaſticorum qualitas.*
128 *Deputandorum qualitas.*

De Procuratoribus.

129 PRocuratores, niſi de partis mandato authentico, cauſas attingere prohibiti.
130 Procuratores ſine conſilio advocati cauſas retinere prohibiti.
131 Procuratores, inconſulto advocato, in cauſa concludere prohibiti.
132 Procuratorium in cauſis teſtamentariis juramentum prohibitum.
133 Procuratorum vox importunior in Curiis, cohibita.

De Regiſtrariis.

134 REgiſtrariorum exceſſus coercĭti.
135 Feodorum, quæ juris Eccleſiaſtici adminiſtris debentur, cenſus debet eſſe ſtatarius.
136 Statarius feodorum cenſus in tabulas relatus publicè in Conſiſtoriis & Archivis proponendus.
137 Feoda, pro Ordinum literis, aliiſq; licentiis Epiſcopo exhibendis, tantùm dimidia (præterquàm in Prima Epiſcopi viſitatione) perſolvenda.

De Apparitoribus.

138 APparitorum exceſſus coerciti.

Synodorum authoritas.

139 SYnodus nationalis, Eccleſia repreſentativa.
140 Synodi acta tàm abſentes, quàm præſentes obligant.
141 Synodi authoritati derogantes, coerciti.

Conſtitu-

Conſtitutiones ſive Canones Eccleſiaſtici per Epiſcopum *Londinenſem*, Præſidem *Synodi pro Cantuarienſi Provincia, ac reliquos Epiſcopos & Clerum ejuſdem Provinciæ ex regia authoritate tractati, & concluſi in ipſorum Synodo, inchoata Londini Anno Salutis milleſimo, ſexcenteſimo tertio, regnique Sereniſſimi Principis, Clementiſſimi Domini noſtri,* JACOBI *Dei gratia Angliæ Franciæ & Hiberniæ Regis primo, & Scotiæ triceſimo ſeptimo.*

¶ De Eccleſia Anglicana.

1. *Suprema in Eccleſiam Anglicanam authoritas Regiæ Majeſtati aſſerenda.*

PRout officii noſtri ratione erga Sereniſſimam Majeſtatem regiam obligamur, in primis ſtatuimus & ordinamus, ut Archiepiſcopus Cantuarienſis pro tempore exiſtens, omnes Epiſcopi hujus Provinciæ, Decani item, Archidiaconi, Rectores, Vicarii, cæterique ex Clero quicunque, tùm ipſi fideliter cuſtodiant ac obſervent, tùm (quantum in ipſis eſt) ab aliis curent obſervari, & cuſtodiri omnia & ſingula ſtatuta, ac leges ſancitas & conſtitutas pro antiqua juriſdictione in ſtatum Eccleſiaſticum hujus regni Coronæ reſtituenda, omnique extranea poteſtate, quæ eidem repugnet, exterminanda. Porrò etiam ut omnes Eccleſiaſticæ perſonæ ad curam animarum conſtitutæ, omneſque alii concionatores & Theologici in quibuſcunque eccleſiis prælectores (quantum ingenio, cognitione, ac doctrina valebunt) purè & ſyncerè abſque omni fuco aut dolo, ſingulis annis quater ad minimum publicè in concionibus, aliiſque homiliis, ac prælectionibus ſuis doceant, divulgent, enuncient, ac declarent, uſurpatam omnem & peregrinam, poteſtatem (utpote nullo jure divino nixam & fundatam) juſtiſſimis de cauſis ſublatam eſſe & abolitam; & propterea

nullam obedientiam aut ſubjectionem infra Majeſtatis ſuæ regna & dominia hujuſmodi extraneæ poteſtati cuicunque ullatenus deberi: ſed authoritatem Regiam infra regna ſua Angliæ, Scotiæ, & Hiberniæ, ac reliqua ipſius dominia & territoria proximè & ſecundùm Deum primam eſſe & ſuprenam, cui omnes earundem regionum tàm incolæ, quàm indigenæ fidem omnem, & obedientiam ſupra aliam quamcunque in terris poteſtatem lege divina tenentur exhibere.

2. *Regii in Eccleſiam Anglicanam primatus impugnatores coerciti.*

QUicunque in poſterum affirmabit, Majeſtatem Regiam non habere eandem authoritatem in cauſis Eccleſiaſticis, quam pii Principes apud Judæos, & Chriſtiani Imperatores in Primitiva Eccleſia obtinuerùnt, vel Regalem ipſius in eiſdem cauſis primatum, hujus regni Coronæ jam diu vindicatum, ac legibus ejuſdem regni in ea ſtabilitum, ullatenus lædere aut extenuare præſumpſerit: excommunicetur ipſo facto, non niſi per Archiepiſcopum reſtituendus, idque poſtquam reſipuerit, ac impios hoſce errores publicè revocârit.

3. *Eccleſia Anglicana, Orthodoxa.*

QUicunque in poſterum affirmabit, Eccleſiam Anglicanam, ſub Regia Majeſtate legibus ſtabilitam, non eſſe Orthodoxam, & Apoſtolicam Eccleſiam, Apoſtolorum videlicet doctrinam tradentem, & aſtruentem: excommunicetur ipſo facto, non niſi per Archiepiſcopum reſtituendus, idque poſtquam reſipuerit, ac impium hunc errorem publicè revocârit.

4. *Divini cultus ratio in Eccleſia Anglicana ſtabilita, pia & orthodoxa.*

QUicunque in poſterum affirmabit, Liturgiæ formam in Eccleſia Anglicana legibus ſtabilitam, & in libro Precum publicarum, ac adminiſtrationis Sacramentorum comprehenſam, corruptum, ſuperſtitioſum, aut illicitum eſſe Dei cultum, vel quicquam in ſe continere, quod Scripturarum canoni ſit contrarium: excommunicetur ipſo facto, non niſi per Epiſcopum Diœceſanum, vel Archiepiſcopum reſtituendus, idque poſtquam reſipuerit, ac impium hunc errorem publicè revocârit.

5. *Doctrinæ Articuli in Eccleſia Anglicana ſtabiliti, pii & Orthodoxi.*

QUicunque in poſterum affirmabit, ullum ex triginta novem articulis, in quos conſenſum eſt ab Archiepiſcopis & Epiſcopis utriuſque Provinciæ, ac reliquo omni Clero in Synodo Londini habita Anno Domini 1562 (ad tollendam utique opinionum varietatem, & conſenſum in cauſa fidei firmandum, & ſtabiliendum) ulla ex parte ſuperſtitioſos aut erroneos exiſtere, vel omnino ejuſmodi, ut in eorum veritatem ſalva conſcientia ſubſcribi nequeat: excommunicetur ipſo facto, non niſi per Archiepiſcopum reſtituendus, idque poſtquàm reſipuerit, ac impios hos errores publicè revocârit.

6. *Cæremoniarum in Eccleſia Anglicana obtinentium uſus, pius & licitus.*

QUicunque in poſterum affirmabit, Eccleſiæ Anglicanæ ritus ac cæremonias legibus conſtitutas, impias, Antichriſtianas, aut ſuperſtitioſas eſſe, vel denique ejus generis, ut homines pii ac religioſi, quantumvis legitima authoritate juſſi, non poſſint integra conſcientia eas approbare, aut obſervare, vel etiam (prout occaſio tulerit) eiſdem ſubſcribere: excommunicetur ipſo facto, nullatenus abſolvendus, priúſquam reſipuerit, ac impios hos errores publicè revocârit.

7. *Eccleſiæ Anglicanæ adminiſtratio, verbo divino conſona.*

QUicunque in poſterum affirmabit, Eccleſiæ Anglicanæ ſub Regia Majeſtate regimen & diſciplinam per Archiepiſcopos, Epiſcopos, Decanos, Archidiaconos, & reliquos ad ejuſdem gubernaculum conſtitutos, Antichriſtianum eſſe, ac verbo divino contrarium; excommunicetur ipſo facto, nullatenùs abſolvendus, priuſquam reſipuerit, ac impium hunc errorem publicè revocârit.

8. *Cleri ordinandi ratio in Eccleſia Anglicana, verbo divino conſona.*

QUicunque in poſterum affirmabit, aut docebit, formam & ritum Epiſcopos, Presbyteros, & Diaconos ordinandi, & inaugurandi quicquam in ſe continere, quod pugnet cum Verbo divino, illoſque omnes,

quotquot ad eum modum Epiſcopi, Presbyteri, & Diaconi ordinantur, non eſſe ritè ordinatos, neque vel a ſeipſis vel ab aliis pro Epiſcopis, Preſbyteris, aut Diaconis habendos, priuſquam ad ſacra illa officia aliam ordinationem fuerint adepti: excommunicetur ipſo facto, nullatenùs abſolvendus, priuſquam reſipuerit, ac impios hos errores publicè revocârit.

9. *Authores ſchiſmatis ac diſſidii ab Eccleſiæ Anglicanæ communione coerciti.*

QUicunque in poſterum à Sanctorum Communione, qualiter in Eccleſia Anglicana exiſtit ex Apoſtolorum regulis approbata, ſeipſos ſegregabunt, & novo fraternitatis cujuſdam fœdere conſociati, Chriſtianos omnes, quotquot doctrinæ, diſciplinæ, ritibus ac cæremoniis Eccleſiæ Anglicanæ ſe conformes exhibent, prophanos ducent, & indignos quibuſcum in Chriſtiana profeſſione communicent: excommunicentur ipſo facto, non niſi per Archiepiſcopum reſtituendi, idque poſtquam reſipuerint, ac impios hos errores publicè revocârint.

10. *Schiſmaticorum in Eccleſia Anglicana fautores, coerciti.*

QUicunque in poſterum affirmabunt, tùm Miniſtros illos, qui formæ & modo divini cultus in Eccleſia Anglicana conſtitutis, ac in Libro publicæ Liturgiæ præſcriptis recuſant ſubſcribere, tùm eorum etiam ſectatores alterius Eccleſiæ, quæ non ſit lege ſtabilita, nomen & titulum poſſe ſibi meritò aſſumere; itemque audebunt vulgò aſſeverare, prætenſam hanc ipſorum Eccleſiam jamdiu ingemuiſſe ſub onere certorum gravaminum, ſibi & membris ſuis ſupradictis impoſitorum per Eccleſiam Anglicanam, ac decreta & ſanctiones in eâdem legibus ſtabilitas: excommunicentur ipſo facto, nullatenus abſolvendi, priuſquam reſipuerint, ac impios hos errores publicè revocârint.

11. *Conventiculorum in Eccleſia Anglicana propugnatores, coerciti.*

QUcunque in poſterum affirmabit, aut tuebitur, ullos conventus, cœtus, aut congregationes ſubditorum indigenarum infra hoc regnum exiſtere (præter eos, qui ex hujus regni legibus tenentur, & approbantur) qui verarum, & legitimarum Eccleſiarum nomen poſſint ſibi jure vendicare: excommunicetur, non niſi per Archiepiſcopum reſtituendus,

tuendus, idque poſtquàm reſipuerit, & impium hunc errorem publicè revocârit.

12. *Ordinationum in Conventiculis conditarum propugnatores coerciti.*

QUicunque in poſterum aſſeverabunt, licitum eſſe cuivis Miniſtrorum aut Laicorum ordini, vel eorum alterutris ſimul congregatis, Canones, Decreta, aut Conſtitutiones de rebus Eccleſiaſticis citra Regis authoritatem condere; & eiſdem regendos & gubernandos ſe ſubjiciunt: excommunicentur ipſo facto, nullatenùs abſolvendi, priuſquam reſipuerint, & impios hos ac Anabaptiſticos errores publicè revocârint.

¶ De Cultu Divino, & Sacramentorum adminiſtratione.

13. *Liturgia publica, & reliqua pietatis exercitia diebus Sacris celebranda.*

OMnes cujuſcunque conditionis aut ſtatus perſonæ infra Eccleſiam Anglicanam deinceps celebrabunt diem Dominicum (vulgo diem Solis nuncupatum) cæteroſque dies Feſtivos, juxta regulam divinæ voluntatis, & Eccleſiæ Anglicanæ inſtituta hac in parte præſcripta; nimirum in audiendo Verbo Dei tàm lecto, quàm prædicato, in privatis publiciſque precibus faciendis, in peccatis Deo confitendis, & eiſdem emendandis, in charitate cum proximis (ſicubi læſa fuerit) reconcilianda, in ſacra Communione corporis & ſanguinis Dominici frequentanda, in pauperibus juvandis, & ægrotis viſitandis, piam omnem ac ſobriam converſationem interim adhibentes.

14. *Liturgiæ publicæ præſcriptus Canon diebus ſacris obſervandus.*

LIturgia publica diſtinctè, & debita cum reverentia legetur, vel canetur in illis diebus, & eorum vigiliis, qui in Libro precum publicarum Sacri ac Feſtivi deſignantur, horisque eorundem congruis, & uſitatis, atque in eo potiſſimum Eccleſiæ cujuſq; loco, qui Epiſcopo Diœceſano, vel loci Ordinario (ratione vel amplitudinis vel anguſtiæ) commodiſſimus, ac ad

popul.

populi ædificationem maximè opportunus videbitur. Singuli etiam Miniſtri ſtudiosè obſervabunt inſtituta, ritus, & cæremonias omnes, quæ in dicto libro præſcribuntur, tam in ſacris Scripturis legendis, ac precibus recitandis, quàm in adminiſtrandis Sacramentis, abſque ulla ſive materiæ ſive formæ additione, aut diminutione, reſpectu vel concionis, vel alterius cauſæ cujuſcunque.

15. *Litania diebus Mercurii & Veneris recitanda.*

LItania à Rectoribus, Vicariis, Miniſtris ſive Curatis in Cathedralibus, Collegiatis, & Parochialibus Eccleſiis ac Capellis omnibus, earumque loco aliquo conveniente pro arbitratu Epiſcopi, Diœceſani, vel loci Ordinarii recitabitur vel canetur illis temporibus, & ſub ea forma, quæ in libro publicæ Liturgiæ præſtituuntur; ac (ut reſtrictiùs loquamur) ſingulis diebus Mercurii & Veneris (etiamſi non fuerint Feſtivi) Miniſter ad horas Divinis precibus conſuetas in Eccleſia aut Capella præſtò erit, ac populo per ſonitum campanæ convocato, Litaniam in dicto Libro præſcriptam recitabit; cui ſinguli patres-familias, qui præſertim infra dimidium milliare ab Eccleſia habitant, vel ipſi debebunt intereſſe, vel unum ſaltem de familia ſua mittere idoneum qui Miniſtro inter precandum aſſiſtat.

16. *Liturgiæ publicæ præſcriptus Canon in Academiis obſervandus.*

IN omnibus utriuſque Academiæ Collegiis & Aulis per integram Liturgiam & ſacræ Cœnæ adminiſtrationem debitè, & abſque omni aut omiſſione, aut innovatione obſervari volumus ordinem, formam, ac cæremonias omnes prout in dicto publicæ Liturgiæ Libro præſcriptæ inveniuntur.

17. *Inter Liturgiæ publicæ celebrationem Superpellicea, & Epomides in Academiis adhibendæ.*

IN omnibus utriuſque Academiæ Collegiis & aulis Præfecti ac Socii, cæterique Scholares & Studioſi in Eccleſiis & Capellis ſuis per ſingulos dies Dominicos, & Feſtivos, eorumque vigilias tempore divinorum ſuperpelliceis (juxta Eccleſiæ Anglicanæ mores ac inſtituta) utentur: quotquot verò gradum aliquem ſuſceperint, caputia ſuo cujuſque gradui competentia ſuperpelliceis ſuis ſuperinduent.

18. *Inter*

18. *Inter Liturgiæ publicæ celebrationem reverentia ſolennis adhibenda.*

CUm divina peraguntur, vel eorum pars quælibet, æquum eſt, ut condigna omnis reverentia adhibeatur: ſic enim monet Apoſtoli præceptum illud, *Omnia decenter, & ſecundùm ordinem fiant.* Cui decentiæ, atque ordini regulas haſce noſtras ſequentes conſentaneas eſſe judicamus. Nullus in Eccleſia vel Capella inter rem divinam caput ſuum operiet, niſi ex cauſa infirmitatis, quo caſu pileolo, aut rica utendum cenſemus. Omnes cujuſcunque ſtatus aut conditionis perſonæ humiliter in genua ſe inclinabunt, dum generalis Confeſſio, Litania & reliquæ precationes recitantur: cùm autem fidei Symbolum recenſetur, ſtabunt erecto corpore, juxta regulas in libro publicæ Liturgiæ in eam partem præfinitas. Similiter etiam nomen Domini Jeſu, quoties inter divinum cultum inciderit, congrua ac humili reverentia ab univerſis tum præſentibus excipietur, prout, hactenùs fieri conſuevit: ut per externas haſce cæremonias & geſtus teſtatam faciant internam ipſorum humilitatem, Chriſtianam conſtantiam, & debitam agnitionem, quòd Dominus *Jeſus* Chriſtus, verus & æternus Dei filius, unicus eſt mundi Salvator, in quo ſolo omnes miſericordiæ, gratiæ ac promiſſiones homini à Deo indultæ, tàm in præſentem vitam, quàm futuram, integrè & in totum comprehenduntur. Nullus porrò cujuſcunque tandem ſexus, ætatis, aut conditionis fuerit, in Eccleſia tempore Divini cultus in aliud quicquam intendet, quàm ut quietè auſcultans audiat, obſervet ac intelligat, quod a Miniſtro legitur, prædicatur, aut adminiſtratur, eique Confeſſionem, Orationem Dominicam, & Symbolum recitanti clara voce ſubſerviat, aliaque in publicis precibus reſponſa ſubjiciat, quæ in libro Communis Liturgiæ præcipiuntur. Nullus denique preces vel concionem ambulando, aut garriendo, ſeu alio quovis modo interpellabit, vel ex Eccleſia ante eaſdem peractas, abſque juſta, aut probabili cauſa egredietur.

19. *Inter Liturgiæ publicæ celebrationem otioſi ab eccleſiæ ambitu repellendi.*

OEconomi Eccleſiarum, & Inquiſitores ſive Aſſiſtentes perſonas otioſas non patientur in cœmeterio, vel Eccleſiæ porticu tempore Divini cultus aut concionis deſidere, ſed eos vel Eccleſiam ingredi compellent, vel abſcedere.

20. *Panis & vinum in ſacræ Cœnæ uſum paranda.*

PArochiarum omnium Oeconomi (conſulto hac in parte Miniſtro) curabunt idoneam, pro numero communicantium, panis ſiliginei, vinique boni ac ſalubris quantitatem, in tempus ſacræ Cœnæ præſtitutum, ſumptibus parochianorum comparari, vinumque illud ad menſam Domini afferri in cœnophoro nitido, & mundo, eoque ex ſtanno, ſi non ex metallo præſtantiore.

21. *Cœnæ trina perceptio quotannis indicta.*

IN omnibus hujus regni Eccleſiis parochialibus, ac Capellis in quibus Sacramenta ſunt adminiſtranda, Cœnam Dominicam a Rectore, Vicario, vel Miniſtro toties, iiſque temporibns celebrari volumus, ut parochiani ſinguli quotannis ter ad minimum (nominatim verò in feſto Paſchatis) ſicut in Libro publicæ Liturgiæ jubentur, poſſint Sacramentum illud percipere. Proviſo ſemper, ut Miniſter quilibet ſacram illam Cœnam adminiſtraturus, ipſe ſemper primus communicet. Inſuper ſiquid panis aut vini inter Cœnæ adminiſtrationem afferri contigerit, illud ad Sacramenti uſum vetamus adhiberi, priuſquam, eodem in menſa Domini appoſito, inſtitutionis verba fuerint recitata. Porrò etiam ordinamus, ut adminiſtrans panem & vinum ſingulis communicantibus ſeparatim & per vices diſtribuat.

22. *Cœnæ adminiſtrationem ſolennis indictio præire juſſa.*

CUm Laicorum quiſque ad ſacræ Cœnæ communionem ter quotannis obligetur, multique nihilo ſeciùs vix ſemel communicent: Miniſtris omnibus præceptum volumus, ut quotieſcunque Sacramentum illud celebrare voluerint, parochianis ſuis ſolenniter in Eccleſia inter preces matutinas, idque præcedente die Dominico (quò melius veniant præparati) id denunciare non omittant: quas utique monitiones parochiani viciſſim ſuſcipere, ac eiſdem parere ſub periculo & pœna legis tenebuntur.

23. *Cœnæ uſus frequentior Academicis indictus, & Cœna utentibus genuum flexio injuncta.*

IN omnibus utriuſque Academiæ Collegiis & Aulis Præfecti & Socii, qui præſertim pupillos habent, ſedulò proſpicient, ut ipſorum pupilli omnes,

omnes, & reliqui, qui inter eos agunt, univerſi rectè & piè educentur, ac in articulis religionis penitus inſtituantur, publicamque Liturgiam & conciones diligenter frequentent; quin etiam ſacram Cœnam jugiter percipiant; quam primo quoque vel ſecundo cujuſlibet menſis die Dominico in eiſdem Collegiis & Aulis adminiſtrandam decernimus: volumuſque ut ſinguli eorundem Præfecti, Socii, Scholares, reliquique ſtudioſi, ac officiarii, & illorum quilibet famuli ac miniſtri unoquoque anno quater ad minimum ejuſdem ſint participes, idque in genua reverenter (ut par eſt) inclinati, juxta ritum in Libro publicæ Liturgiæ ea in parte præſtitutum.

24. *Cœnæ in feſtis ſolennibus adminiſtratio in Eccleſiis Cathedralibus indicta, & Cœnam adminiſtrantibus Caparum uſus injunctus.*

PEr Cathedrales omnes & Collegiatas Eccleſias ſacram Cœnam in feſtis ſolennibus adminiſtrari volumus nonnunquam per Epiſcopum (ſiquidem præſens extiterit) nonnunquam verò per Decanum, quandoque eriam per Canonicum vel Præbendarium (Miniſtrum ibidem maximè eminentem) eundemque decente Capa amictum, ac adjutum ab Evangelii & Epiſtolæ Lectoribus (juxta Admonitiones in ſeptimo Elizabethæ promulgatas) idque iis horis, & cum illa prorſus limitatione, quæ in Libro publicæ Liturgiæ præfiniuntur. Proviſo ſemper, ut nulla ejuſmodi limitatio admittatur, cujuſcunque tandem interpretationis prætextu, quo minus ſinguli Decani, Guardiani, Magiſtri, ſive Præfecti Cathedralis cujuſque & Collegiatæ Eccleſiæ, & cuncti etiam earundem Præbendarii, Canonici, Vicarii, minores Canonici, Cantores, reliquique de Eccleſiæ gremio univerſi, ſi non frequentius, ſaltem quater omni anno Sacramentum percipiant.

25. *Superpelliceorum & Epomidum uſus, Cœna non adminiſtrata, in Eccleſiis Cathedralibus indictus.*

IN Cathedralibus & Collegiatis Eccleſiis, ceſſante Cœna Dominica, ſatis erit tempore Divinorum Superpelliceis duntaxat uti: niſi quòd Eccleſiarum Collegiatarum Decani, Magiſtri, & Præfecti, itemque Canonici, ac Præbendarii (dummodo graduati) cum Superpelliceis Caputia gradibus ſuis reſpectivè congrua inter rem Divinam gerere tenebuntur.

26. *Notorii peccati conſuetudine infames a ſacra Cœna repellendi.*

NUllus Miniſtrorum ex grege aut Cura ſua quenquam ad ſacræ Cœnæ communionem ullo pacto admittet, qui manifeſtè notus erit in infami peccato impœnitenter vivere; nec qui cum proximis ſuis malitioſè & apertè contenderit, niſi reconciliatio interceſſerit; neque etiam Eccleſiarum Oeconomos aut Aſſiſtentes ullos, qui cùm juramentum ſuſceperint pro omnibus iiſce delictis notoriis, de quibus particulatìm juſſi erunt infra ſuas reſpectivè parochias inquirere, bis quolibet anno ad Ordinarium ſuum deferendis, non verentur tamen, ſpreta juramenti ſui religione (cujus alioqui fidelis executio potiſſima ratio exiſtit, per quam publica peccata, & ſcandala reſcindi poſſint, & coerceri) etiam volentes & ſcientes in perjurii crimen perditè, ac nefariè incurrere, dum vel negligunt, vel recuſant ex prædictis criminibus, & delictis notoriis aliqua detegere, quæ ſciunt infra parochias ſuas eſſe perpetrata, vel congregationem ſaltem inſigniter gravare, ac offendere; licet iidem vel à vicinis, vel à Miniſtro, vel etiam ab ipſo Ordinario admoniti ſubinde fuerint, ut conſcientias ſuas, dicta crimina præſentando, exonerarent, neque ſe vellent in horrendum illud perjurii ſcelus auſu tam nefario præcipitare.

27. *Schiſmatici à Cœnæ communione arcendi.*

MIniſtri, cùm Cœnam Domini adminiſtrant, neminem ſcienter ejuſdem facient participem, qui in genua non fuerit inclinatus, ſub pœna ſuſpenſionis. Simili etiam pœna prohibemus, ne alicui eandem diſtribuant, qui publicæ Liturgiæ (juxta Eccleſiæ Anglicanæ inſtituta) recuſat intereſſe; vel qui Librum Publicarum precum ac Sacramenta adminiſtrandi, rituſve & ceremonias quaſlibet in eodem præſcriptas, aut quicquam ſive in Articulis, qui in Synodo anno 1562. concluſi ſunt, ſive in libro de Ordinatione presbyterorum, & Epiſcoporum comprehenſum frequenter & notoriè calumniatur; vel qui Majeſtatis ſuæ ſupremam in cauſis Eccleſiaſticis authoritatem ullo dicto audet convellere, aut lædere: niſi ſinguli taliter delinquentes coram Miniſtro, præſentibus unà Oeconomis, delicti ſui pœnitentiam profeſſi, viva voce priùs ſpoponderint (ſi neſciant ſcribere) ſe deinceps in eo genere nequaquam peccaturos, vel ſi norint ſcribere, ſub chirographo ſuo idem promiſerint; quod eorum chirographum Miniſter accipiens ad Epiſcopum Diœceſanum, vel loci Ordinarium quamprimum tranſmittet. Proviſo ſemper, quòd Miniſtro-

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rum quilibet, qui à ſacra Cœna aliquem arcebit (prout in præſente, vel in ſuperiore Canone conſtitutum habetur) ad partis querelam, vel Ordinarii requiſitionem, talis facti ſui rationem, dicto Ordinario reddet, atque ejuſdem in ea parte beneplacito & mandato acquieſcet.

28. *Extranei à Cœnæ communione repellendi.*

OEconomi & Inquiſitores, ſive Aſſiſtentes (non minùs quàm Miniſtri) attentè obſervabunt, nùm omnes & ſinguli ex Parochia ſua toties ad ſacræ Cœnæ communionem annuatim accedant, quoties hujus Regni legibus, ac noſtris etiam Conſtitutionibus jubentur: ac ulterius numqui extranei frequentiùs & uſitatius à Parochiis alienis ad Eccleſiam ſuam conveniant; eoſque (ſiqui erunt) Miniſtro ſuo indicabunt, ne fortè ad Menſam Domini inter cæteros recipiantur; quod ii omni modo prohibebunt, dictoſque extraneos ad proprias Parochiæ ſuæ Eccleſias ac Miniſtros dimittent, ut illic cum vicinis ſuis unà communicent.

29. *Parentes in liberorum ſuorum Baptiſmate, & pueri Cœnæ Dominicæ incapaces, Suſceptores eſſe prohibiti.*

PArentes liberorum ſuorum Baptiſmati intereſſe non impellentur; neque eiſdem etiam permittetur, pro propriis infantibus ad ſacrum fontem Suſceptorum loco reſpondere. Præterea nulli Suſceptori, aut Suſceptrici licitum erit, aliis verbis in reſpondendo uti, quàm quæ in Libro publicæ Liturgiæ hanc in partem ſunt præſcripta; nec quiſquam ad officium Suſceptoris vel Suſceptricis pro parvulis Baptizandis, vel Confirmandis admittetur, qui Cœnæ Dominicæ particeps nondum extiterit.

30. *Crucis in Baptiſmo cæremonia explicata.*

DOlemus, præclariſſimum Majeſtatis ſuæ ſtudium & laborem, in Colloquio ad Aulam Hamptonienſem circa ſignum Crucis in Baptiſmo (inter alia plurima) ſuſceptum, non meliores effectus apud multos conſecutum, quin adhuc in eo hæreatur, ejuſque in Baptiſmo uſus tantopere impugnetur. Itaque quò meliùs conſtare poſſit legitima hujus cæremoniæ ratio, ſimulque ut omnis ſcrupulus deinceps amoveatur, qui hominum verè religioſorum conſcientias perturbare quoquo modo poſſit, nos in hac cauſa inclytiſſimi Regis noſtri veſtigiis inſiſtentes, ut qui Scripturæ authoritate, & Primitivæ Eccleſiæ exemplo in eâdem ducitur,

regulas ac obſervationes haſce noſtris ſynceris omnibus Eccleſiæ Anglicanæ membris commendamus.

Primò, obſervandum eſt, quòd etiamſi Judæi, ac Ethnici Apoſtolos reliquoſque Chriſtianos irriderent, quòd eum prædicarent, in eumque crederent, qui Crucis morte eſſet affectus; tantum tamen aberat, ut vel Apoſtoli, vel reliqui Chriſtiani Crucis opprobrio ſeipſos paſſi ſint à profeſſione ſua deterreri, ut in eâdem exultandi potiùs, & gloriandi animos inde ſumerent.

Imò Spiritus ſanctus per Apoſtolorum ora ipſum Crucis nomen (Judæis utique inviſum) uſque adeò honoravit, ut non modò Chriſtum ipſum Crucifixum ſub eodem comprehenderet, ſed & mortis ac Paſſionis Chriſti vires, effectus, ac merita, unà cum ſolatiis, fructibus, ac promiſſis univerſis, quæ nos ex eiſdem aut percipimus, aut in futurum expectamus.

Secundò, honor ac dignitas Crucis nomini acquiſita, etiam & ſigno Crucis vel ipſa Apoſtolorum ætate (neque enim contrarium oſtendi poteſt) exiſtimationem peperit honorificam, adeò ut Chriſtiani haud multo pòſt in cunctis actionibus ſuis eodem uti cœperint, eo ipſo palàm, & apertè teſtatum facientes (etiam ad ſtuporem Judæorum) ſe minimè ſibi pudori ducere, quòd illum agnoſcerent pro Domino & Salvatore ſuo, qui Crucis mortem pro ipſis pertuliſſet. Atque hoc Crucis ſignum non modò ipſi, idque cum oſtentatione quadam ſolebant adhibere, quoties Judæis paſsim occurrerent, ſed & liberos ſuos, cùm Baptiſmatis aqua abluerentur, eodem ſignari faciebant, ut eos per Crucis Symbolum illius ſervitio dedicarent, cujus in Baptiſmo collata in ipſos beneficia Crucis nomine eſſent repræſentata. Atque adeò hujus ſigni in Baptiſmo uſus in Primæva Eccleſia receptus eſt unamini conſenſu, maximoque omnium tàm Græcorum, quàm Latinorum applauſu. Quo quidem ſæculo ſiquis huic ſigno ſe oppoſuiſſet, declaratus procul dubio fuiſſet pro hoſte ac inimico nominis Crucis, & proinde meritorum Chriſti, quorum illi teſſera & ſignum adeò diſpliceret. Denique hujus ſigni uſum continuum & generalem extitiſſe, ex multis Patrum teſtimoniis perſpicuè declaratur.

Tertio fatendum eſt, Crucis ſignum decurſu temporis in Eccleſia Romana graves abuſus pertuliſſe, præſertim poſtquam eam Papiſmi labes ac corruptela ſemel pervaſerat. Cæterùm rei abuſus legitimum ejuſdem uſum nequaquam tollit. Imò tantum aberat, ut Eccleſia Anglicana ab Italiæ, Galliæ, Hiſpaniæ, Germaniæ, aliiſve ſimilibus Eccleſiis voluerit per omnia recedere, quicquid eas ſciret tenere, aut obſervare, ut (quod Eccleſiæ Anglicanæ Apologia profitetur) cæremonias illas cum reverentia ſuſciperet, quas citra Eccleſiæ incommodum, ac hominum ſobriorum offen-

offenſionem retineri poſſe ſenſerat, & in iis tantùm articulis à prædictis Eccleſiis diſſentiret, in quibus eædem ipſæ tùm à priſtina ſua integritate priùs deſciverant, tùm etiam ab Eccleſiis Apoſtolicis, à quibus primùm ſunt proſeminatæ. Quo quidem reſpectu, inter alias magnæ vetuſtatis cæremonias, etiam & Crucis in Baptiſmo ſignum in Eccleſia Anglicana eſt retentum, idque ex judicio & praxi venerabilium illorum Patrum, magnorumque in primis Theologorum, qui regnante Edovardo ſexto in eâdem claruerunt; quorum alii deinceps ob veræ fidei profeſsionem Martyrium conſtanter pertulerunt, alii Reginæ Mariæ temporibus exulantes, ac ſub initium Regni Sereniſsimæ Reginæ nuper defunctæ in Angliam reverſi, pro hoc ſigno ſemper ſteterunt, ejuſque uſum exemplo, ac praxi ſua perpetuò commendârunt. Atq; hoc Eccleſiæ noſtræ judicium & praxis comprobata ſunt tùm per cenſuram, quæ de Libro publicæ Liturgiæ tempore Edovardi ſexti ferebatur, tùm etiam per Confeſionum Harmoniam recentioribus annis publicatam: quoniam nimirum hujus ſigni in Baptiſmo uſus in Eccleſia Anglicana congruis omnibus ac idoneis cautelis & exceptionibus contra Papiſticam ſuperſtitionem atque errorem munitus ſemper fuit, prout in ejuſmodi caſibus fieri convenit.

Primò enim Eccleſia Anglicana jam inde à Papiſmo abolito ſemper ſenſit ac docuit, & hodie etiam ſentit ac docet, ſignum Crucis in Baptiſmo adhibitum de ipſius *Sacramenti* ſubſtantia haudquaqaum exiſtere. Nam ut primùm Miniſter infantem immergens in aquam, vel ejuſdem faciei aquam inſpergens, hæc verba recitaverit, *Baptizo te in nomine Patris & Filii & Spiritus Sancti*: infans continuò plenum & perfectum Baptiſmi Sacramentum conſequitur, adeò ut ſignum Crucis poſt adhibitum ad Baptiſmi virtutem aut perfectionem nihil adjiciat, nec idem omiſſum de ejus efficacia, aut ſubſtantia quicquam detrahat,

Secundò palàm eſt in Libro publicæ Liturgiæ, infantem, poſtquam Baptiſmū ſuſceperit (Crucis utique ſigno nondum ſuperveniente) in Chriſti gregem ac Eccleſiam, tanquam perfectum ejus membrum, receptum eſſe, ipſius adeò Baptiſmi virtute, non autem poteſtate aliqua, quæ ſigno Crucis affingitur. Ita ut propter ipſam Crucis memoriam, quæ apud omnes verè in Chriſtum credentes plurimi ſemper fuit, & reliquas etiam ob cauſas ſupradictas, Eccleſia Anglicana ejus ſignum in Baptizando uſque retinendum cenſuerit, ſecuta nimirum ea in re Primitivas & Apoſtolicas Eccleſias, atque hunc Characterem pro licita externa cæremonia reputans & ſymbolo honorifico, per quod infans illius obſequio, qui Crucis mortem ſubiit, in perpetuum votus eſſet & mancipatus; id quod ex verbis in Libro publicæ Liturgiæ expreſsis facillimè poteſt perſpici.

Poſtremò, quum uſus ſigni hujus in Baptiſmo in Eccleſia Anglicana purgatus ſit ab omni Papiſtica ſuperſtitione ac errore, & in primariam inſtitutionem

tionem vindicatus; nos (freti Orthodoxis iis doctrinæ regulis, de rebus mediis & adiaphoris, quas Divino Canoni, ac Patrum antiquorum concordi ſententiæ judicamus eſſe conſentaneas) privati cujuſq; tùm Miniſtri tùm alterius perſonæ cujuſcunque ſtatuimus eſſe, verum ejuſdem uſum, publica Authoritate præſcriptum reverenter amplecti ac recipere, præſertim cum intelligant res alioqui medias ac indifferentes naturam ſuam aliquo modo mutare, poſtquam ſub legitimi Magiſtratus edictum, vel interdictum venerint, neque pro cujusque libitu præter legem omittendas eſſe, cùm præcipiuntur, nec cum prohibentur obſervandas.

De Miniſtris, eorumque ordinatione ac functione.

31 *Jejunia Quatuor Temporum Miniſtrorum ordinationi decreta.*

QUm priſca Sanctorum patrum authoritas, Apoſtolorum exemplo freta in ſolenni Miniſtrorum ordinatione preces ac jejunia celebranda præceperit; iiſdemque adeò precum & jejuniorum officiis ſtata quædam tempora ex profeſſo decreverit, in quibus duntaxat ſacri Ordines eſſent conferendi: nos ſanctum & pium illorum inſtitutum colentes volumus & ſtatuimus, ut nulli in poſterum Presbyteri aut Diaconi ordinentur, niſi in diebus Dominicis immediatè ſequentibus Jejunia Quatuor Temporum, vulgò Septimanas Cinerum, ad preces & jejunia (idq; hunc ipſum in uſum) antiquitùs inſtitutas, atq; in Eccleſia Anglicana hodiè continuatas. Quod utiq; fieri volumus in Eccleſia Cathedrali, vel Parochiali, ubi Epiſcopus commoratur, ac tempore Divinorum, aſſiſtente non ſolùm Archidiacono, ſed & Decano, & duobus ad minus Præbendariis, aut (illis legitimè detentis) quatuor illis gravioribus perſonis, quæ Magiſtri artium ad minimum extiterint, & pro publicis concionatoribus legitimè approbatæ.

32. *Utrumque Ordinem eodem die non conferendum.*

CUm (ex Patrum antiquorum ſententia, & Primitivæ Eccleſiæ praxi) Diaconi officium ad Miniſterii dignitatem gradus quidam ſit conſtitutus; ſtatuimus & ordinamus, ut nullus deinceps Epiſcopus aliquam cujuſvis conditionis perſonam (quibuſcunque tandem animi dotibus commendatam) uno

uno & eodem die Diaconum & Presbyterum conſtituat; quin ut ritus ea in parte præſcriptus in Libro de Epiſcopis, Presbyteris & Diaconis ordinandis, & inaugurandis, ſtrictè obſervetur; non quò Diaconos omnes Presbyterii aditu per annum integrum prohibeamus (cùm tamen Epiſcopos juſtam ejus admittendi cauſam alioqui invenerit) verùm, ut cùm Quatuor tempora Diaconorum & Presbyterorum ordinationi in ſingulos annos ſint decreta, aliquid ſaltem ſpatii detur, ad periculum de ſingulis faciendum, quales in officio Diaconi ſe exhibuerint, priuſquam in Ordinem Presbyterorum ſuſcipiantur.

33. *Neminem ſine certo titulo ordinandum.*

MUltis jam olim Patrum decretis cautum eſt, nequem liceret Diaconum, vel Presbyterum ordinari, niſi quem conſtaret, certum aliquem & deſignatum muneris ſui exercendi locum per id tempus obtinere; quorum nos authoritatem ſecuti, ſtatuimus & ordinamus, nequis deinceps in ſacros Ordines admittatur, niſi qui eodem tempore præſentationem ſui ipſius ad promotionem aliquam Eccleſiaſticam infra Diœceſin illius Epiſcopi, à quo manuum impoſitionem petit, tunc vacantem exhibuerit: vel verum & indubitatum certificatorium attulerit ſive de Eccleſia aliqua infra Diœceſin ſeu juriſdictionem dicti Epiſcopi, cujus Cura fungi poſſit, ſive de loco Diaconi vel Presbyteri in Cathedrali aut Collegiata aliqua Eccleſia, infra eandem Diœceſin vacante, in quo functionem ſuam exerceat, vel niſi fidem fecerit, ſe eſſe actu Socium, aut jura Socii obtinere, vel deſignatum eſſe Conductitium ſive Capellanum in aliquo Collegio Cantabrigienſi aut Oxonienſi, vel etiam ad Magiſterii gradum ante quinquennium provectum, ſuis ibidem ſumptibus degere: vel niſi ab Epiſcopo ipſum ordinante in Beneficium ſive ad exercendam aliquam Curam, tunc etiam vacantem, brevi pòſt ſit admittendus. Siquis verò Epiſcopus in ſacros Ordines quenquam aſciverit, qui prædictorum aliquo titulo non ſit præditus, tunc omnia illi neceſſaria eatenùs ſubminiſtrabit, donec eidem de aliqua Eccleſia proſpexerit. Quod ſi facere recuſaverit, per Archiepiſcopum (uno prætereà Epiſcopo aſſidente) ab ordinatione Diaconorum & Presbyterorum per integrum annum ſuſpendetur.

34. *Certæ conditiones in Ordinandis requiſitæ.*

NUllus Epiſcopus in ſacros Ordines quenquam de cætero cooptabit, qui non ex ſua ipſius Diœceſi fuerit, niſi vel ex altera noſtratium Academiarum prodierit; vel niſi literas (quas vocant) Dimiſſorias attulerit ab Epiſcopo, de cujus juriſdictione exiſtit; &, ſi Diaconus fieri expetit, viceſimum tertium, ſin Presbyter, viceſimum quartum ætatis ſuæ annum jam

jam compleverit, ac etiam in altera dictarum Academiarum gradum aliquem Scholaſticum ſuſceperit; vel ſaltem niſi rationem fidei ſuæ, juxta Articulos religionis in Synodo Epiſcoporum & Cleri Ann. 1562. approbatos, Latino ſermone reddere poſſit, & eandem Scripturæ teſtimoniis corroborare; ac ulteriùs de vita ſua laudabili, & morum integritate literas Teſtimoniales exhibuerit, ſub ſigillo alicujus Collegii Cantabrigienſis, aut Oxonienſis, ubi antea moram fecerit, vel certè trium aut quatuor gravium Miniſtrorum, unà cum ſubſcriptione & teſtimonio aliorum probabilium & fide dignorum hominum, quibus ejuſdem vita & mores per proximum triennium fuerint explorati.

35. *Neminem, niſi prævio ſolenni examine, Ordinandum.*

EPiſcopus, priuſquàm cuilibet Ordinando manus imponat, diligenti eum examine excutiet ac explorabit, præſentibus eiſdem Miniſtris, quos velit in impoſitione manuum ſibi aſſiſtere. Quòd ſi Epiſcopus legitimè impeditus prædicto examini vacare nequeat, illud tamen à præfatis Miniſtris ſollicitè fieri procurabit. Proviſo ſemper, ut qui Epiſcopo in dicta examinatione, & manuum impoſitione adeſſe debeant, de ipſius Cathedrali Eccleſia exiſtant (ſiquidem eorum facultas dabitur) alioquitres ad minus idonei Concionatores ex eadem diœceſi adſciſcantur. Quòd ſiquis Epiſcopus vel Suffraganeus in ſacros Ordines quempiam ſine prædictis qualitatibus, aut juſto (ut ſupra) examine cooptârit; per Provinciæ ſuæ Archiepiſcopum ea de re certiorem factum (aſſidente uno alio Epiſcopo) ab omni Ordines conferendi poteſtate in integrum biennium ſecludetur.

36. *Neminem, niſi prævia trium Articulorum ſubſcriptione, Ordinandum.*

NEmo ad ſacros Ordines, vel Eccleſiaſticum aliquod Beneficium per Inſtitutionem aut Collationem, vel ad Concionatoris, Prælectoris, aut Catechiſtæ munus exercendum ſive in alterutra Academia, ſive in Cathedrali vel Collegiata aliqua Eccleſia, ſive in urbe, aut oppido mercatorio, ſive in parochiali Eccleſia, vel Capella, vel alio denique hujus regni loco deinceps admittetur, niſi priùs vel ab Archiepiſcopo, vel Epiſcopo ejus Diœceſeos, in qua eſt victurus, vel ab altera Academiarum licentiam & facultatem earundem ſubſcriptionibus, & ſigillis munitam impetraverit, tribuſque ſequentibus Articulis (modo & forma a nobis præfinitis) ſubſcripſerit,

1. Quòd

1. Quòd Majeſtas Regia ſecundùm Deum unicus eſt & ſupremus gubernator hujus Regni, omniumque aliorum ipſius dominiorum, ac territoriorum, tàm in omnibus Spiritualibus ſive Eccleſiaſticis rebus aut cauſis, quàm in Sæcularibus: & quòd nullus extraneus princeps, vel perſona, nec ullus prælatus, ſtatus, aut dominatus habet aut habere debet ullam juriſdictionem, poteſtatem, ſuperioritatem, præeminentiam, vel authoritatem Eccleſiaſticam ſive Spiritualem infra Majeſtatis ſuæ dicta regna, dominia, & territoria.

2. Quod Liber publicæ Liturgiæ, & Epiſcopos, Presbyteros & Diaconos ordinandi, & conſecrandi nihil in ſe contineat, quod verbo Dei ſit contrarium, quódque eodem taliter uti liceat: & quòd ipſe in publicis Precibus, & Sacramentis adminiſtrandis illam prorſus formam, quæ in dicto libro præſcribitur, & non aliam ſit obſervaturus.

3. Quòd libro de religionis Articulis, in quos conſenſum eſt ab Archiepiſcopis, & Epiſcopis utriuſque Provinciæ, ac reliquo omni Clero in Synodo Londinenſi An. 1562. omninò comprobat: & quòd omnes ac ſingulos Articulos in eodem contentos (qui triginta novem, citra ratificationem, numerantur) verbo Dei conſentaneos eſſe agnoſcit.

Hiſce tribus Articulis qui volet ſubſcribere, ad vitandam omnem ambiguitatem, hac verborum formula (nomine & cognomine ſuo expreſſis) in ſubſcribendo utetur: *Ego N. N. tribus his præfixis Articulis, omnibúſque in eiſdem contentis lubens & ex animo ſubſcribo.* Quòd ſiquis Epiſcopus aliquem ordinaverit, admiſerit, vel facultate, aut licentia (ut ſuperiùs dictum eſt) ulla donaverit, niſi priùs ſub modo & forma præſtitutis ſubſcripſerit; is à collatione Ordinum, & licentiarum ad concionandum per anni ſpatium ſubmovebitur. Academias verò, ſiquid hac in parte deliquerint, juris ultioni, & Regiæ cenſuræ relinquimus.

37. *Ordinatis, Dioceſin mutantibus, ſubſcriptio coram Epiſcopo Dioceſano iteranda.*

SIquis Concionandi, Legendi, Prælegendi, vel Catechizandi legitima alioqui poteſtate præditus (ut ſuprà) in ullam Diœceſin ibidem commoraturus devenerit, is ad hujuſmodi munera exercenda, vel ad Sacramenta celebranda, aut quamlibet Eccleſiaſticam functionem illic obeundam nullatenùs admittetur, (à quocunque tandem dictam poteſtatem acceperit) niſi priùs coram Epiſcopo ejuſdem Diœceſeos, in qua munerum præfatorum aliquo fungi debeat, in ſupradictos Articulos per manus ſuæ ſubſcriptionem conſenſerit.

38. *Ordinati poſt ſubſcriptionem prævaricantes à Miniſterio removendi.*

SIquis Miniſter, poſtquàm præfatis Articulis ſubſcripſerit, Liturgiæ formula vel ritibus & ceremoniis quibuſcunque in Libro precum publicarum indictis, uti deinceps omiſerit, ſuſpenſionis pœna coerceatur, ac niſi poſt menſem ſe emendârit ac ſubmiſerit, excommunicetur; quòd ſi per alium adhuc menſem in contumacia permanſerit, à Miniſterio ſacro amoveatur.

39. *Ordinati, ſine congruo teſtimonio ac examine, in Beneficia non inſtituendi.*

NUllus Epiſcopus Miniſtrum quemvis ab alio Epiſcopo Ordinatum in Beneficium aliquod de cætero inſtituet, niſi qui Literas ordinationis ſuæ eidem oſtenderit, & de morum honeſtate, vitâque probabili congruum teſtimonium (Epiſcopo id poſtulante) exhibuerit: ac niſi debitè examinatus, Miniſterio ſuo dignus inventus fuerit.

40. *Inſtituendi in Beneficia Simoniæ ſuſpicionem ſolenni jureiurando juſſi avertere.*

AD deteſtabile Simoniæ peccatum coercendum (quoniàm Spiritualium, & Eccleſiaſticarum Functionum, Officiorum, Promotionum, Dignitatum, & Beneficiorum nundinatio in dei conſpectu odioſa eſt, & execranda) ſtatuimus, & ordinamus, ut Archiepiſcopus, omneſque & ſinguli Epiſcopi, atque alii, quibuſcunque jus competit admittendi, inſtituendi, conferendi, conſecrandi, vel electionem confirmandi cujuſvis Archiepiſcopi, Epiſcopi, vel alterius perſonæ ad Eccleſiaſticam aliquam Functionem, Dignitatem, Promotionem, Titulum, Officium, Juriſdictionem, Locum, aut Beneficium cum Cura, vel ſine Cura, vel ad Eccleſiaſticum ullum munus quodcunque, ante omnem ejuſmodi inſtitutionem, collationem, conſecrationem vel confirmationem electionis reſpectivè faciendam, unumquemque deinceps admittendum, inſtituendum, conferendum, inaugurandum, aut confirmandum in vel ad Archiepiſcopatum, Epiſcopatum, vel aliam Spiritualem ſive Eccleſiaſticam Functionem, Dignitatem, Promotionem, Titulum, Officium, Juriſdictionem, Locum, aut Beneficium cum Cura vel ſine Cura, vel ad Eccleſiaſticum ullum munus quodcunque præſenti juramento oneret (quod utique per omnes, quorum intererit, in propriis perſonis, & non per procuratorem erit præſtandum) ſub modo & forma

ſequen-

ſequentibus: *Ego N. N. juro me nullam Simoniacam ſolutionem, ſtipulationem, vel promiſſum directè aut indirectè per me, vel per alium quemlibet (me conſcio, aut conſentiente) cuivis perſonæ vel perſonis quibuſcunque feciſſe, pro vel de procuratione, vel acquiſitione Eccleſiaſticæ hujus Dignitatis, Loci, Promotionis, Officii, vel Beneficii* (exprimendo reſpectivè & nominatim locum illum, in quem admittendus, inſtituendus, conferendus, inſtallandus, aut confirmandus erit) *néque deinceps ullam ejuſmodi ſolutionem, ſtipulationem, vel promiſſum abſque mea notitia aut conſenſu factum quovis tempore præſtiturum, ita me Deus adjuvet per Chriſtum Jeſum.*

41. *Beneficiorum pluralitas parciùs diſpenſanda, & de perſonali diſpenſatorum reſidentia cautio ineunda.*

NEmini in poſterum facultas ſive diſpenſatio concedetur, de pluribus Beneficiis Curatis ſimul retinendis, niſi tali duntaxat, qui pro eruditione ſua dignior, & ad officium ſuum pleniùs præſtandum habilis & idoneus cenſebitur: nimirum qui ad gradum Magiſterii ad minus in altera noſtratium Academiarum promotus fuerit, publicuſque ac idoneus concionator, idemque legitimè approbatus extiterit. Proviſo ſemper, ut ſufficienti cautione obſtrictus teneatur, de perſonali ſua reſidentia in ſingulis Beneficiis per bonam anni cujuſquam partem facienda; ac ut ejuſmodi Beneficia non amplius triginta milliarium ſpatio ab invicem diſtent; & denique ut in eo Beneficio, in quo non reſidebit, concionatorem ritè approbatum retineat, qui populum utiliter docere, ac informare poſſit.

42. *Cathedralium Eccleſiarum Decani ad congruam reſidentiam tenentur.*

QUilibet Decanus, Præfectus, Guardianus, vel Rector primarius cujuſquam Eccleſiæ Cathedralis, vel Collegiatæ nonaginta dies ad minus in ſingulis annis conjunctim vel divisim in dicta Cathedrali, vel Collegiata Eccleſia reſidebit, verbi Divini prædicationi incumbens, & hoſpitalitatem interim exercens; niſi aliàs gravibus, & urgentibus cauſis, iiſque per Epiſcopum Diœceſanum approbandis detentus fuerit, vel legitima aliqua ratione aliter diſpenſatus. Quamdiu autem illic moram fecerit, ipſe cum reliquis pariter Canonicis, vel Præbendariis reſidentibus invigilabunt, ut Eccleſiæ ſuæ Statuta, & laudabiles Conſuetudines (modò verbo Dei, aut Prærogativæ Regiæ non repugnent) nec non univerſa hujus regni ſtatuta ad Eccleſiaſticum ordinem ſpectantia, quæ in ſuo robore adhuc perdurant, omneſque aliæ Conſtitutiones Regia authoritate hactenùs editæ & ſtabilitæ, & ſiquæ per Epiſcopum Diœceſanum (juxta ſtatuta &

conſuetudines ejuſdem Eccleſiæ, ac leges Eccleſiaſticas hujus regni) in viſitatione ſua legitimè præſcribentur, inviolatè cuſtodiantur: ac ut minores Canonici, Vicarii Chorales, aliique Eccleſiæ ſuæ miniſtri ad ſacrarum Literarum ſtudium compellantur, & eorum unuſquiſque Novum Teſtamentum non ſolùm ſermone vernaculo, ſed & Latino penes ſe habeat.

43. *Decani & Præbendarii, in Eccleſiis Cathedralibus reſidentes, ad ſedulam concionandi diligentiam tenentur.*

CUjuſque Eccleſiæ Cathedralis Decanus, Præfectus, Guardianus, vel rector principalis, ac Præbendarii item, & Canonici non modò in ejuſmodi Eccleſiis ſuis (idque in propriis perſonis) toties concionabuntur, quoties lege, ſtatuto, ordinatione, & conſuetudine ad id tenentur; ſed in aliis etiam Eccleſiis ejuſdem Diœceſeos, in qua reſident, ac in iis præcipuè locis, unde vel ipſi, vel ipſorum Eccleſiæ vectigal aliquod, ſive fructus annuos percipiunt. Quod ſi ipſi vel ægritudine, vel juſta aliqua cauſa impediti abfuerint, tùm concionatores ſufficienti authoritate approbatos ſua vice ſubſtituent, quales Epiſcopus Diœceſanus ad concionandum in Eccleſia Cathedrali idoneos judicabit. Secùs ſiquis vices ſuas, prout dictum eſt, ſupplere quoquo modo omiſerit, per Epiſcopum, vel eos, ad quos ejus Eccleſiæ juriſdictio pertinebit, pro delicti merito, punietur.

44. *Præbendarii Beneficiati ad congruam in Beneficiis ſuis reſidentiam tenentur.*

NUllus Eccleſiæ Cathedralis aut Collegiatæ Præbendarius, vel Canonicus, qui unum vel plura Beneficia Curata obtinet (nec in ſua Eccleſia Cathedrali aut Collegiata Reſidentarius exiſtit) à Beneficiis ſuis Curatis (prætextu Præbendæ ſuæ) ultra tempus unius menſis aliquo anno aberit, niſi ex urgente cauſa, & pro certo tempore per Epiſcopum Diœceſanum approbandis. Qui autem ex dictis Canonicis & Præbendariis, per Eccleſiæ ſuæ Cathedralis, aut Collegiatæ Ordinationes, ad neceſſariam in eiſdem reſidentiam tenentur, ii inter ſe anni tempora ita partientur, pro reſidentia in dictis Eccleſiis facienda, ut ſemper eorum aliqui perſonaliter illic reſideant; omneſque, quotquot in præſenti ſunt, aut de cætero futuri ſunt Reſidentiarii in ulla Cathedrali, aut Collegiata Eccleſia, poſt exactum reſidentiæ ſuæ terminum, per Statuta localia, aut Conſuetudinem Eccleſiæ ſuæ definitum, ad Beneficia ſua vel unum ex iis, aut ſaltem ad aliam aliquam Curam, in qua ipſorum præſentia lege requiritur, quamprimùm

primùm convolabunt, ut debitis illic officiis perfungantur, juxta leges in ea parte conſtitutas, quas Epiſcopus Diœceſanus curabit executioni mandari.

45. *Beneficiati concionatores, in Beneficiis ſuis reſidentes, jugiter tenentur concionari.*

SInguli Beneficiati in Beneficiis ſuis reſidentes, (dummodò ſint legitima authoritate ad concionandum admiſſi) per ſingulos dies Dominicos (juſto impedimento ceſſante) in Eccleſiis aut Capellis ſuis, vel vicinarum aliqua, Miniſtro concionatore deſtituta (ubi maximè facultas datur) concionem ad populum habebunt unam, in qua ſobriè, & ſyncerè verbum veritatis divident in Dei gloriam, & ſalutarem populi ædificationem.

46. *Beneficiati non concionatores vicariam concionatoris operam jubentur ſingulis menſibus adhibere.*

OMnis Beneficiatus ad concionandum non admiſſus, concionem ſingulis menſibus unam ad minus in Eccleſia ſibi credita, per concionatorem legitimè approbatum, haberi procurabit; ſi tamen Beneficii valor Ordinarii judicio id ferre poſſe videbitur; omni autem die Dominico, cùm in ipſius Eccleſia deficiet concio, dictus Beneficiatus aliquam ex Homiliis, publica authoritate præſcriptis aut præſcribendis, per ſe vel certe per Curatum ſuum recitabit.

47. *Beneficiati, à Beneficiis ſuis legitimè abſentes, Curatum concionatorem jubentur adhibere.*

QUilibet Beneficiatus, cui (propter neceſſitatem officii aliâs incumbentis) diſpenſatio de non reſidendo in Beneficio ſuo per hujus regni leges eſt indulta, per Curatum, qui concionator ſit idoneus, & ſufficienti authoritate approbatus, Curæ ſuæ proſpiciet, modò beneficii valor non repugnet. Cæterum qui duobus ſimul Beneficiis perfruitur, is in illo Beneficio, in quo ipſe non reſidet, concionatorem legitimum retinebit, niſi ipſum conſtiterit in utroqne jugiter concionari.

48. *Miniſtri, niſi ex Epiſcopi vel Ordinarii approbatione, pro Curatis non admittendi.*

NUlli Curato aut Miniſtro permittetur, ullibi curæ animarum inſervire, niſi priùs per Epiſcopum Diœceſanum, vel loci Ordinarium Epiſcopali

copali jurisdictione præditum examinatus, ac admiſſus fuerit, ejuſq; rei teſtimonium manu Epiſcopi & ſigillo conſignatum obtinuerit (habito ſemper reſpectu tùm ad Curæ ipſius magnitudinem, tùm ad perſonæ admittendæ habilitatem.) Quinetiam dicti Curati & Miniſtri, ſiquando ex una Diœceſi in alteram tranſierint, nequaquam ad Curam ullam exercendam admittentur, niſi Epiſcopi ejus Diœceſeos unde advenerint, vel loci Ordinarii (ut ſupra) literis teſtimonialibus, de ipſorum honeſta converſatione, ſufficientia, & conformitate ad Eccleſiaſticas regni Anglicani leges, muniti acceſſerint. Nec verò eorum cuilibet licitum erit pluribus, quàm uni Eccleſiæ aut Capellæ uno eodemq; die Miniſtrare, niſi forſan Capella illa Eccleſiæ Parochialis membrum exiſtat, aut eidem unita, vel niſi Eccleſia aut Capella, cui taliter inſerviet, judicio Epiſcopi vel Ordinarii (ut ſupra) Curato alendo non ſuffecerit.

49. *Miniſtris ad concionandum non admiſsis gloſſæ & paraphraſes in publica Scripturarum lectione interdictæ.*

NUllus cujuſcunq; conditionis Miniſter, non priùs per Epiſcopum Diœceſanum examinatus & approbatus, aut pro ſufficiente & idoneo concionatore (ut prædictum eſt licentiatus, in ſua ipſius Cura vel alibi locum aliquem Scripturæ, aut doctrinæ ſacræ exponere præſumet: ſed ſolùm aptè & diſtinctè ſine gloſſis aut additamentis legere ſtudebit Homilias, publica authoritate hactenùs editas, aut de cætero edendas, in veræ fidei confirmationem & populi inſtructionem, atque ædificationem.

50. *Concionatores adventitii, abſq; legitima miſsione, ad concionandum non admittendi.*

MIniſter, Oeconomi, aliiq; Eccleſiæ Officiarii neminem patientur in ſuis Eccleſiis, aut Capellis concionari, niſi qui Licentiis ſuis ad prædicandum exhibitis, juſta authoritate (ut ſupra) in eam partem muniti comperientur.

51. *Advenæ concionatores, niſi authentico teſtimonio commendati, ad concionandum in Eccleſiis Cathedralibus non admittendi.*

DEcani, Præfecti & Reſidentarii Cathedralis, & Collegiatæ Eccleſiæ cujuscunque nemini extraneo in ſuis Eccleſiis concionandi poteſtatem facient

facient, niſi qui ejuſdem Provinciæ Archiepiſcopi, aut Epiſcopi Diœceſani, vel alterutrius Academiæ approbatione ſuffultus venerit. Quod ſiquem contigerit in concione ſua dogma aliquod in populum diſſeminare vel novum, vel minùs conſonum verbo Divino, ullive ex religionis Articulis in Synodo anno 1562. approbatis, aut etiam Libro Precum publicarum; Decani, aut Reſidentiarii quàm poterunt mature per literas ſuas, eorum manu ſubſcriptas, qui dictam concionem audierint, Epiſcopo Diœceſano id intimabunt, quò is, quod ipſi videbitur, de eo ſtatuat.

52. *Concionatorum advenarum nomina in librum referenda.*

UT Epiſcopo (cauſa id poſtulante) conſtare poſſit, tùm quæ conciones in ſingulis Eccleſiis ſuæ Diœceſeos habeantur, tùm qui ſine legitima authoritate concionari præſumant: Oeconomi Eccleſiarum, eorumq; Aſſiſtentes Librum quendam comparabunt, in quo unuſquiſque concionator, qui ad ipſorum Eccleſiam aliunde acceſſerit, nomen ſuum inſcribet, adjecto etiam die, in quo concionem ibidem habuerit, ac Epiſcopi nomine, à quo concionandi poteſtatem acceperit.

53. *Concionatorum mutuis oppoſitionibus pulpita non patebunt.*

SIquis Concionator Doctrinam ullam, ab alio Concionatore in eâdem vel vicina aliqua Eccleſia traditam, particulariter aut nominatim ex profeſſo impugnare, & pro concione refellere attentabit, priuſquàm Epiſcopum Diœceſanum de eâ certiorem fecerit, & ejuſdem mandatum acceperit, quam eo in caſu rationem ſequi debeat (cùm alioqui ex publicis ejuſmodi oppoſitionibus multum ſcandali & perturbationis populo oriri poſſit) Oeconomi vel pars læſa abſque omni mora dicto Epiſcopo illud ſignificabunt, neq; præfatum Concionatorem patientur illum locum, quo ſemel abuſus ſit, deinceps occupare, niſi ſanctè receperit ſe ab omni ejuſmodi contentionis materia in Eccleſia temperaturum, donec Epiſcopus de ea re ulterius ſtatuerit; qui item quamprimùm commode poterit in ea taliter procedet, ut parti læſæ in eâdem Eccleſia, in qua oblatum eſt ſcandalum, publicè ſatisfiat. Proviſo ſemper, ut ſi altera pars Appellationem interpoſuerit, eidem concionandi officium pendente lite ſit interdictum.

54. *Con-*

54. *Concionatores ſchiſmatici licenciis ſuis mulctati.*

SIquis per Archiepiſcopum, aut Epiſcopum ullum, vel alterutram Academiam in præteritum ad concionandum admiſſus, quovis deinceps tempore recuſaverit legibus, inſtitutis, & ritibus Eccleſiaſticis infra Regnum Anglicanum ſtabilitis ſeipſum conformem reddere, eundem per Epiſcopum Diœceſanum, vel loci Ordinarium quamprimùm admoneri volumus, ut eorundem uſui & debitæ obſervationi ſe ſubmittat. Quod ſi, tali admonitione præmiſſa, infra menſem ſe minimè reformârit, ejuſdem Facultatem ſive licentiam ad concionandum eo ipſo irritam eſſe & pro nullo habendam decernimus.

55. *Precationis formula, à Concionatoribus in concionum ſuarum ingreſſu imitanda.*

OMnes Concionatores & Miniſtri in aditu cujuſque ſuæ Concionis, Lecturæ & Homiliæ populum hortabuntur, ut ſecum in precibus concurrat in hunc aut ſimilem modum, idque (quantum licet) ſummaria brevitate: Præcamini pro Chriſti ſancta Eccleſia Catholica, id eſt, pro univerſo cœtu Chriſtiani populi per orbem terrarum diffuſi ac diſſeminati, ſpecialiter verò pro Eccleſiis Angliæ, Scotiæ, & Hiberniæ; & in his præcipuè pro Excellentiſſima Regia Majeſtate, Clementiſsimo Domino noſtro *Jacobo* Dei gratia Angliæ, Scotiæ, Franciæ, & Hiberniæ Rege, Fidei Defenſore, & ſuper omnes perſonas in omnibus cauſis tàm Eccleſiaſticis quam civilibus infra Regna & dominia ſua ſupremo Gubernatore. Precamini etiam pro Sereniſſima Regina *Annâ*, Nobiliſſimo Principe *Henrico*, reliquaque Regia ſobole Illuſtriſſima. Precamini etiam pro Miniſtris Divini Verbi, & Sacramentorum, tam Archiepiſcopis & Epiſcopis, quàm cæteris Paſtoribus & Curatis. Precamini etiam pro Honoratiſſimis Regiæ Majeſtatis Conſiliariis, ac Proceribus, & Magiſtratibus hujus regni univerſis; ut hi omnes & ſinguli in ſua quiſque vocatione, ad Dei gloriam, populique ædificationem & rectam adminiſtrationem officiis ſuis diligenter, & fideliter perfungantur, memores reddendæ olim rationis, cùm ad Chriſti tribunal ſiſtentur judicandi. Precamini etiam pro populo & plebe hujus regni univerſa, ut in vera fide, & ſancto timore Dei, in humili erga Regem obedientia & fraterna erga ſe invicem charitate vitam ſuam inſtituant. Poſtremò gratias & laudes Deo reddamus pro illis omnibus, qui in fide Chriſti ex hac vita exceſſerunt, humiliter Deo ſupplicantes, ut per illius gratiam vitam noſtram ad pium eorum exemplar dirigamus, ut ita tandem hac mortali vita defuncti, reſur-

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gamus cum illis in die Ieſu Chriſti ad cæleſtem gloriam, & vitam æternam: ſemper cum Oratione Dominica concludentes.

56. *Miniſtris merè concionatoribus Precum publicarum lectio, & ſacramentorum adminiſtratio bina annuatim injuncta.*

OMnis Miniſter in Beneficio Curato conſtitutus, licet prædicationi potiſſimum vacet, & Curatum ſub ſe retineat, qui reliqua Eccleſiæ officia, ipſius vice exequatur; ſimiliter etiam quilibet Concionator ſtipendiarius qui Prælegendi, Catechizandi, aut Concionandi munus in aliqua Eccleſia vel Capella exercet, liturgiam publicè recitabit duobus ad minus cujuſq; anni diebus Dominicis, ad horas tùm matutini, tùm veſpertini temporis conſuetas & uſitatas, atq; in ea Eccleſia, in qua Beneficiatus eſt, vel Prælectoris, Catechiſtæ, aut concionatoris munere fungitur; toties item Sacramenta Baptiſmi (ſiqui erunt Baptizandi) & Cœnæ Dominicæ quotannis adminiſtrabit, modo & forma omnibuſq; iis ritibus & cæremoniis obſervatis, quæ in Libro publicæ Liturgiæ in ea parte præſcribuntur. Qui ſecùs fecerit, ſi beneficio Dotatus eſt (ut ſupra) pœnam ſuſpenſionis incurret; ſtipendiarius verò (ſive is Lectoris, ſive Catechiſtæ, ſive demùm Concionatoris nomine cenſetur) per Epiſcopum Diœceſanum à munere ſubmoveatur, donec ſe conformem præbuerit, ad omnia præfata officia (ſub modo & forma ſupradictis) ritè perficienda.

57. *A Miniſtris non concionatoribus Sacramenta efficaciter adminiſtrari.*

CUm multi à falſis Doctoribus in errorem inducti, liberos ſuos niſi per Miniſtrum Concionatorem nolint Baptizari, eodemq; reſpectu ad ſacram Cœnam, niſi per talem adminiſtratam, recuſent accedere: ac ſi illorum Sacramentorum virtus & efficacitas à Miniſtri in concionando facultate penderet; cùm tamen integra tùm Baptiſmi, tùm ſacræ Cœnæ doctrina, quæ ad Sacramentorum eorundem adminiſtrationem deſideratur, in Libro publicæ Liturgiæ tam plenè, & integrè ſit expreſſa, ut eidem nihil addi poſſit, quod ſolidum ſit & neceſſarium: omnibus tali errore deceptis mandamus & præcipimus, ut protervam hanc ipſorum pertinaciam de cætero deponant, ac Eccleſiæ inſtitutis hac in parte obſequantur; cùm quoad eorundem Sacramentorum efficaciam nihil interſit, utrum à Miniſtro non concionatore, an ſecùs adminiſtrentur. Quod ſiqui deinceps hac in re deliquerint, Parochiæque ſuæ Eccleſias eo intuitu declinantes, in alienis vel ſacram Cœnam ſuſceperint, vel liberos ſuos Baptizari fecerint neque mandato

hoc noſtro admoniti ab errore ſuo & illicita hac ratione deſtiterint; ad loci Ordinarium per Miniſtrum, Oeconomos & Inquiſitores, vel Aſſiſtentes Parochiæ ſuæ deferantur, talibus cenſuris Eccleſiaſticis per eum caſtigandi, quales adeò obſtinatæ pervicaciæ meritò debentur: id eſt, ſi contumaces permanſerint, primò ſuſpenſionis, ſi ultra menſem deinceps perſeverârint, excommunicationis pœna coerceantur. Pari ratione ſiquis Rector, Vicarius, vel Curatus, poſt præſentium Canonum promulgationem, quamlibet perſonam, quæ non ſit de ſua Eccleſia vel Parochia, ad Sacræ Cænæ Communionem recipere, vel ex talium liberis aliquem Baptizare præſumpſerit (eoſdem hac ratione in errore ſuo confirmans) is ſuſpenſionis pœna eo ipſo obſtrictum ſe intelligat, à qua nequaquam abſolvetur, priuſquam ſanctè promiſerit, ſe hac in parte de cætero nullatenùs offenſurum.

58. *Miniſtris ſacra peragentibus Superpelliceorum & Epomidum uſus injunctus.*

MIniſtrorum quilibet, dum vel publicas Preces recitat, vel Sacramenta adminiſtrat, alioſve Eccleſiæ ritus peragit, decente & congruo Superpelliceo eoque manicato induetur, quod communibus Parochianorum impenſis comparabitur. Siqua autem controverſia ſuper ejuſdem materia, vel competente decentia oriatur, Ordinarii diſcretio eandem terminabit. Quotquot verò ex Miniſtris gradum aliquem in Academia ſuſceperint, ii inter ſacra peragenda Superpelliceis ſuis adjicient & Caputia, ſingulorum gradibus convenientia, quorum tamen uſu Miniſtris minimè graduatis ſub pœna ſuſpenſionis interdicimus. Nihilominus & huic Miniſtrorum claſsi (loco Caputiorum) Liripipia permittimus ex nigro (modò ne ſerico) ſuis Superpelliceis injicienda.

59. *Catechizandi diligentia Miniſtris injuncta.*

QUilibet Rector, Vicarius, & Curatus ſingulis diebus Dominicis & feſtivis ante preces veſpertinas, (ad ſemihoræ ſpatium vel amplius) juventutem, & plebem rudiorem ſuæ Parochiæ examinabit, & inſtituet in Decalogo, Symbolo Apoſtolico, & Oratione Dominica, eoſque diligenter audiet, inſtruet, & erudiet in Catechiſmo, qui extat in Libro Precum publicarum: omneſq; patres, & matres-familias jubebunt liberos, ac famulos ſuos, qui dictum Catechiſmum, nondum tenent, tempore conſtituto Eccleſiam adire, ut Miniſtro diligenter & humiliter auſcultent & obtemperent, donec eundem perdidicerint. Quòd ſiquis Miniſter in hoc officio negligens fuerit & remiſſus, re ad Epiſcopum vel loci Ordinarium delatâ, & debitè intimatâ, primum acriter corripiatur; ſi hîc ſe ſubmittens, deinceps tamen

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in eâdem re volens deliquerit, ſuſpenſionis ſententiam incurrat: ſi tertiò offenderit, (quandoquidem exigua ſpes reſtat illius hac in parte reformandi) excommunicationis cenſura, donec ſe correxerit, obſtrictus uſq; teneatur. Similimodo ſiqui parentes, Patres aut Matres-familiarum vel eorum liberi, apprenticii, famulive officio ſuo hac in re defuerint, illi quidem non compellendo ſuos, ut veniant, hi vero, ne diſcant, recuſando, per Ordinarium ſuum (modo adulti ſint) ſuſpenſione plectantur; & ſi per menſem ſic perſtiterint, excommunicentur.

60. *Confirmationis ſolennitas in triennali Epiſcoporum viſitatione celebranda.*

CUm ſolennis, antiqua & laudabilis in Eccleſia Dei conſuetudo fuerit, ab ipſis uſq; Apoſtolorum temporibus obſervata, ut Epiſcopi quiq parvulis Baptizatis, & in Catechiſmo Chriſtianæ religionis inſtructis manus imponentes, ſuper illis orarent ac benedicerent (quod vulgò *Confirmationem* nominamus) cùmq; in triennali Epiſcoporum viſitatione mos ſanctiſsmi iſtius operis peragendi in Eccleſia per multas ætates obtinuerit; volumus & ordinamus, ut quilibet Epiſcopus vel ejus Suffraganeus in conſueta viſitatione ſua morem & ritum illum in propria perſona diligenter obſervet; quòd ſi tertio demum anno aliqua infirmitate impeditus viſitationem ſuam perſonaliter obire nequeat, at ſaltem illud Confirmationis munus proximo anno (pro ut commodè poterit) nequaquam omittet.

61. *Catechumeni Epiſcopo viſitanti per Miniſtrum ad Confirmationem ſiſtendi.*

VNuſquiſque Miniſter curam habens animarum (quò meliùs inſtituta & ritus ad *Confirmationem* ſpectantes, qui in Libro publicæ Liturgiæ præſcripti habentur, debitè poſſint conſervari) diligenter provibebit, ne ulli ad manuum impoſitionem Epiſcopo ſiſtantur, niſi qui fidei ſuæ rationem norint reddere, juxta Catechiſmum in Libro prædicto contentum. Cumque Epiſcopus huic officio celebrando tempus aliquod certum præfixerit, Miniſter ſedulam dabit operam, ut quàm queat plurimos ad hoc inſtruat, ac inducat, coram Epiſcopo Confirmandos comparere.

62. *Miniſtri ſine Bannis rite indictis, vel legitimè diſpenſatis matrimonium celebrare prohibiti.*

NUllus Miniſter, ſub pœna ſuſpenſionis per triennium ipſo facto incurrendæ, matrimonium inter ullas perſonas celebrabit, abſque Facultate ſeu licentia ab aliquo eorum, qui in hiſce conſtitutionibus noſtris inferiùs deſignantur, indulta & conceſſa, niſi Banna matrimonialia per tres dies Dominicos ſeparatim fuerint denunciata, idque publicè in Eccleſiis Parochialibus aut Capellis, ubi partes prædictæ commorantur, ac tempore Divinorum, prout in Libro publicæ Liturgiæ habetur. Neq; ullus Miniſter ſub pœna ſimili inter quaſlibet perſonas (quantumvis ejuſmodi Facultatem ſeu indulgentiam habentes) quocunque prætexu matrimonium ſolennizabit vel tempore aliquo incongruo, ſed duntaxat intra horas octavam & duodecimam antemeridianas; vel in loco privato, ſed in Eccleſiis tantummodò vel Capellis, ubi partium altera commoratur, idque ſimiliter tempore precum publicarum; vel omninò (etiamſi trina Bannorum indictio præceſſerit, nec ulla proinde diſpenſatio requiratur) priuſquàm parentes aut gubernatores contrahentium (ſi viceſimum primum ætatis ſuæ annum non compleverint) conſenſum ſuum vel perſonaliter, vel per teſtimonium luculentum dicto Miniſtro ſignificârint.

63. *Miniſtri in locis exemptis ſine bannorum juſta indictione, vel diſpenſatione legitima matrimonium celebrare prohibiti.*

QUilibet Miniſter, qui contrà atq; in conſtitutionibus hiſce noſtris cautum eſt, inter perſonas quaſcunque matrimonium celebrabit, ſub prætextu cujuſlibet immunitatis, quæ certis Eccleſiis ac capellis arrogatur; per loci Ordinarium, in quo ſic offenſum erit, triennali ſuſpenſione punietur. Siquis autem Miniſter ex loco, ubi ſic deliquerit, ante latam contra ipſum ſuſpenſionis ſententiam, ſe tranſtulerit; tunc per Epiſcopum Diœceſanum, vel Ordinarium loci, in quo reſidebit (ab altero Ordinario, cujus juriſdictioni ſe ſubduxit, ea de re ſub ipſius manu & ſigillo certiorem factum) eâdem omninò cenſurâ ferietur.

64. *Feriæ à Miniſtris ſolenniter indicendæ.*

REctores, Vicarii, & Curati omnes in ſua cujuſque Eccleſia ſingulis diebus Dominicis (ad tempus in Libro publicæ Liturgiæ præſtitutum) populo

populo denunciabunt, ſiqui dies Feſtivi, & Vigiliæ in ſequentem ſeptimanam ſint inſtitutæ. Quod ſiquis deinceps hac in re volens offenderit, & per Ordinarium ſuum ſemel admonitus, officium illud ſecundò omiſerit, debita juris animadverſione puniatur, donec huic conſtitutioni adimplendæ ſe ſubmiſerit.

65. *Recuſantes & Excommunicati à Miniſtris ſolenniter denunciandi.*

ORdinarii locorum, infra ſuas reſpectivè juriſdictiones, ſollicitè providebunt, ut tàm Excommunicati ex eo, quòd divinis precibus, infra hoc regnum Angliæ publica authoritate ſtabilitis, intereſſe pertinaciter recuſaverint, quàm ii etiam, præcipuè qui melioris notæ & conditionis extiterint, legitimæque excommunicationis ſententia propter inſignem contumaciam, vel graviora aliqua crimina obſtricti fuerint (niſi infra tres continuos menſes poſt latam Excommunicationis ſententiam ſe emendaverint, & abſolutionis gratiam fuerint conſequuti) ſingulis ſex menſibus ſequentibus publicè in Eccleſia tùm Parochiali tùm etiam Cathedrali Diœceſeos, in qua habitant, die aliquo Dominico, ac tempore Divinorum pro Excommunicatis per Miniſtrum denuncientur; quò reliqui & ab eorum communione declinent, & procliviores reddantur, ad Breve *de Excommunicato Capiendo* procurandum, quo illos ad officium & debitam obedientiam reducant. Quinetiam Regiſtrarii cujuſlibet Curiæ Eccleſiaſticæ, de præmiſſis omnibus & ſingulis, quolibet anno infra Feſta S. Michaelis, & Natalis Domini Archiepiſcopum hujus Provinciæ in ſcriptis facient certiorem.

66. *Recuſantium converſio à Miniſtris ſedulò elaboranda.*

QUilibet Miniſter, cui concionandi Facultas eſt, ſiquem Papiſticum Recuſantem, vel Recuſantes infra ſuam Parochiam habuerit (dummodò per Epiſcopum idoneus judicetur) ſedulam illis ſubinde operam dabit, ut (ſi fieri poſſit) errantes in viam veritatis reducat. Quòd ſi is vel non concionator, vel non talis exiſtat, tum concionatoris idonei operam ſubſidiariam (ſiquidem poterit) in eam finem procurabit. Quod ſi non datur, Epiſcopo Diœceſano illud ſignificabit, cujus erit, non modò vicino alicui concionatori aut concionatoribus id laboris imponere, ſed & ipſum (quantum per arduas occupationes licuerit) ſummo ſtudio contendere, ut docendo, perſuadendo, modiſque blandis & benignis omnibus tùm dictos

dictos Recuſantes, tùm omnes infra ſuam Diœceſin ſic affectos a ſuis erroribus deducat.

67. *Ægrotantes à Miniſtris ſedulò viſitandi.*

IN omni Parochia cùm aliquis ex morbo decumbens, in periculo mortis videtur conſtitutus, Miniſter ea de re certior factus eundem viſitabit, (niſi exploratum ſit, vel probabiliter ſuſpectum, morbum eſſe contagioſum) ut animam ejus in hoc adverſo ipſius ſtatu ſalutari doctrina, & conſolatione erigat, idque ſub forma in Libro publicæ Liturgiæ concepta, ſi non ſit concionator, aliâs prout ipſi maximè videbitur expedire. Morte verò jam ingruente, aliqua campana pulſabitur, neque Miniſter ſupremo officio ſuo hac in parte deerit. Cùm autem expiraverit (ſi utique expirare eum contingat) campana per breve tantummodò ſpatium utrinque pulſabitur, quod idem tàm ante, quàm poſt ſepulturam obſervandum decernimus.

68. *Miniſtri Baptiſmum, aut Sepulturam denegare vetiti.*

NUllus Miniſter aut renuet, aut detrectabit, infantem ullum, qui die quovis Dominico aut Feſtivo ad ipſum in Eccleſiam Baptizandus adducetur, juxta ritum in Libro Precum publicarum editum Baptizare, vel defunctum aliquem, qui in Eccleſiam vel cœmeterium inhumandi cauſa deferetur, (data priùs ejus rei notitia competente) ſub modo & forma in dicto Libro præfinitis ſepelire. Quòd ſi hunc vel illum Baptizare aut ſepulturæ tradere recuſaverit (niſi forte defunctus denunciatus fuerit, majoris Excommunicationis vinculo propter grave aliquod & inſigne crimen obſtrictus, neque de ejus pœnitentia teſtari quiſquam potuerit) à Miniſterio ſuo per Epiſcopum Diœceſanum trimeſtri ſpatio ſecludetur.

69. *Miniſtri Baptiſmum in articulo neceſſitatis differre vetiti.*

SIquis Miniſter de infirmitate, aut mortis periculo, infanti cuilibet infra ſuam Parochiam nondum Baptizato imminente, debitè & citra fraudem commonefactus, & ad locum, ubi dictus infans exiſtet, ejus Baptizandi cauſa rogatus accedere, vel planè recuſaverit, vel per contumaciam, aut latam negligentiam tempus ita produxerit, ut cùm tempeſtivè poſſet dictum locum adiiſſe, & infantem præfatum Baptizâſſe, is tamen ejuſdem culpa expers Baptiſmi moriatur, dictus Miniſter trimeſtri ſuſpenſioni ſubjacebit,

jacebit, neque abſolutionis gratiam conſequetur, antequàm coram loci Ordinario culpam præteritam agnoſcens, pro cætero polliceatur, ſe in hoc genere ſcienter nequaquam peccaturum. Proviſo ſemper, ut in illis Parochiis, in quibus Curatus, aut ſubſtitutus extiterit, præſens Conſtitutio non ad ipſum Rectorem aut Vicarium, ſed ad dictum Curatum vel ſubſtitutum illic præſentem extendatur.

70. *Miniſtri Baptizatorum, Nubentium, & Sepultorum regiſtrum conſervare juſſi.*

IN omni hujus regni Eccleſia Parochiali & Capella Liber ex pergameno (Parochianorum ſumptibus comparabitur, in quo conſcribi volumus diem & annum cujuſque Baptiſmatis, Matrimonii, & Sepulturæ, quæ infra eandem Parochiam contigerint, ex quo lex in eam partem primùm lata eſt, (quatenùs veterum regiſtrorum copia haberi poteſt) præcipuè verò ab initio Regni Sereniſſimæ Reginæ nuper defunctæ. Ad quem Librum tutiùs aſſervandum Oeconomi (communibus Parochianorum impenſis) ciſtam craſſam & firmam curabunt confici, cum tribus ſeris & clavibus, quarum una penes Miniſtrum, reliquæ duæ penes Oeconomos ſeparatim cuſtodientur; ita ut nec Miniſtro liceat ſine Oeconomis, neque Oeconomis, niſi Miniſtro adhibito, Librum prædictum de ciſta promere. Singulis verò in poſterum diebus Dominicis, ſtatim poſt finitas matutinas vel veſpertinas preces, Miniſter & Oeconomi Librum illum membranaceum de ciſta prædicta ſument, ac Miniſter in præſentia Oeconomorum in eodem inſcribet omnium perſonarum nomina, quotquot præcedente hebdomade infra eandem Parochiam Baptizatæ (adjectis item parentum nominibus, & cognominibus) vel Matromonio conjunctæ, vel ſepultæ fuerint; ſingulorum etiam die & anno ſpecificatis. Quo facto dictum Librum in ciſtam, ut priùs, recondent: ac Miniſter & Oeconomi ſingulis ejuſdem Libri paginis, (poſtquàm inſcriptionibus ejuſmodi impletæ fuerint) nomina ſua ſubſcribent. Porrò Oeconomi ſemel omni anno, idque infra terminum unius menſis poſt Beatæ Virginis Annunciationem, ad Epiſcopum Diœceſanum vel ejus Cancellarium tranſmittent verum regiſtrum ſive ſcripturam eorum omnium nomina continentem, qui infra ſuam Parochiam anno proximè elapſo, & ad dictum Annuntiationis diem terminante, vel Baptizati, vel Nupti, vel Sepulturæ traditi fuerint; die ac mente, quibus ſingula geſta ſunt, ſigillatim adſcriptis, cum ipſius etiam Miniſtri, ac Oeconomorum ſubſcriptionibus, ut illud in ejuſdem Epiſcopi Archivis poſſit fideliter cuſtodiri; quod regiſtrum ſive certificatorium abſque feodo recipietur. Quòd ſi Miniſter aut Oeconomi in præmiſſorum executione remiſſiores fuerint, tùm Epiſcopo vel ejus Cancellario licebit

cebit eoſdem convenire, & contra eos tanquam noſtrarum Conſtitutionum contemptores procedere.

71. *Miniſtri Concionum & Cœnæ Dominicæ publicam religionem in privatas ædes invehere prohibiti.*

NUllus Miniſter in cujuſquam privatis ædibus vel concionabitur, vel Sacramenta adminiſtrabit, niſi tempore neceſſitatis, cùm quis vel per imbecillitatem Eccleſiam adire non valens, vel morbo gravi & periculoſo conflictatus, ſacroſanctî fieri particeps Sacramenti expetiverit; ſub pœna ſuſpenſionis pro delicto primo, & excommunicationis pro ſecundo. Proviſo, illas ædes hîc pro privatis cenſeri, in quibus nulla exiſtit capella conſecrata, ac legibus hujus regni Eccleſiaſticis approbata. Proviſo etiam ſub pœnis ſupradictis, nequis Capellanus vel concionem habeat, vel ſacram Communionem alibi adminiſtret, quàm in Capellis ædium prædictarum, idque rarò admodum faciat in diebus Dominicis & Feſtivis, ut Domini & Magiſtri illarum ædium (cum ſuis familiis) in Eccleſiis ſuis Parochialibus aliâs convenire poſſint, ibidemque unâ vice ad minùs ſingulis annis communicare.

72. *Miniſtri publica jejunia, prophetias appellatas, & exorciſmos privato auſu celebrare prohibiti.*

NUllus Miniſter aut Miniſtri niſi mandatum & licentiam Epiſcopi Diœceſani priùs impetraverint, ipſius manu & ſigillo communitam, ſolennia ulla jejunia ſive publicè, ſive in privatis ædibus indicent, aut celebrabunt, vel etiam eiſdem ſcienter intererunt (exceptis iis, quæ aut jam legibus inſtituta ſunt, aut publica authoritate in poſterum inſtituentur) ſub pœna ſuſpenſionis pro delicto primo, excommunicationis pro ſecundo, & depoſitionis pro tertio. Nec quiſquam Miniſter præſumet, abſque licentia (ut dictum eſt) impetratâ, condicere, aut celebrare ullos conventus pro concionibus, quæ vulgò Exercitia, aut Prophetiæ à nonnullis nuncupantur, in oppidis mercatoriis, aut alio quovis loco ſub pœnis ſupradictis; nec ſine ſimili licentia tentabit ſub quolibet prætextu ſiue poſſeſſionis, ſive obſeſſionis, per jejunium & precationes, dæmonia ſeu ſpiritus malos ejicere, atque expellere, ſub pœna impoſturæ imputandæ, & depoſitionis à Miniſterio ſacro.

73. *Miniſtri conventicula privata conciliare probibiti.*

QUoniam conventicula & clandeſtina Presbyterorum & Miniſtrorum conciliabula Eccleſiæ, in qua vixerint, incolumitati pernicioſa meritò ſemper ſunt exiſtimata: ſtatuimus & ordinamus, ut nulli deinceps Presbyteri, ſive verbi Divini Miniſtri, vel alii quicunque in privatis ullis ædibus, vel alio quovis loco ſeorſim conveniant, conſilium capturi de quavis re, aut ratione per ipſos vel ipſorum ſuaſu ac conſilio per alios ineunda, quæ ad Doctrinæ in Eccleſia Anglicana ſtabilitæ, vel Libri publicæ Liturgiæ præjudicium, aut derogationem ullatenùs ſpectare poſſit, ſub pœna excommunicationis ipſo facto ſubeundæ.

74. *Miniſtris in veſtitu gravitas præcepta.*

VEteres, antiquæ, ac florentes Chriſti Eccleſiæ, cùm ſemper inprimis ſtuderent, ut ipſorum Prælati & Clerici tàm in externo honore, quàm interna reverentia propter Miniſterii ſui dignitatem haberentur, conſultum putârunt, ut iidem, congrui & decentis alicujus habitus certa & præſcripta forma utentes, in omnibus locis, & conventibus tàm intra, quàm extra Eccleſiam à populo diſcerni poſſent, ac internoſci, ut ea ratione honorem, & exiſtimationem ſpecialibus omnipotentis Dei Nuntiis & Miniſtris debitam conſequerentur. Nos ergo venerandum illorum judicium, veteremque Eccleſiæ Anglicanæ conſuetudinem ſequuti (omninò nobis pollicentes fore, ut à factioſis quibuſdam affectata in veſtitu novitas progreſſu temporis evaneſcat) ſtatuimus & ordinamus, ut omnes Archiepiſcopi & Epiſcopi conſuetum ordinum ſuorum habitum non intermittant. Similiterque ut omnes Decani, Collegiorum Præfecti, Archidiaconi, & Præbendarii Cathedralis & Collegiatæ cujuſq; Eccleſiæ (modo in ſacris ordinibus conſtituti) Doctores in Theologia, Jure Civili, & Medicina, Baccalaurei in Theologia, Magiſtri Artium, & Baccalaurei in Jure Civili (ſiquidem Eccleſiaſticum aliquod Beneficium obtinent) togis cum collaribus erectis manicíſque ad manum contractioribus, vel laxioribus (prout in Academiis uſitatum eſt) una cum Caputiis, vel Liripipiis ex ſerico, & pileis quadratis de more utantur: & ut alii omnes Miniſtri ad idem munus admiſſi, vel admittendi prædicto veſtitus genere (exceptis tantum Liripipiis) conſuetìm induantur. Pari ratione ulteriùs decernimus, ut Eccleſiaſtici omnes ſuperiùs nominati in itinere uſitatiùs gerant pallia cum manicis indutis, (quæ vulgò Presbyterorum pallia appellantur) ſine fimbriis, limbis, fibulis oblongis, aut ſciſſuris. Nullus item, in quocunque ordine Eccleſiaſtico poſitus, pileolo ullo lineo acu-picto utetur, ſed ſimplice tantùm ex nigro

ſerico, tramoſerico, aut holoſerico. In qua veſtitus forma, particulatim à nobis hîc deſcripta, non id agimus, ut ullam veſtibus ipſis ſanctimoniam, aut præcipuam dignitatem tribuamus, ſed ut gravitas, decorum, atque ordo (uti diximus) per omnia conſerventur. Cæterùm in privatis ipſorum domiciliis, ac Muſæis decentis cujuſlibet & ſcholaſtici veſtitus uſum, (modo ne ſciſſuris aut puncturis variegati) dictis perſonis Eccleſiaſticis permittimus; proviſo, uti ne in publicum niſi * promiſſis veſtibus induti prodeant, nec tibialia gerant colorata. Tenuioribus verò ſive Beneficiatis ſive Curatis, qui talarium togarum ſumptibus non ſufficiunt, liberum erit togis uti curtioribus, ad formam prædictam comparatis.

* *Caſſocks.*

75. *Vitæ ſobrietas Miniſtris præcepta.*

MIniſtri cœnopolia, aut cauponas (niſi propter congruas ipſorum neceſſitates) non frequentabunt, nec in iis cibum capient, aut ditent. Nec verò ſordidæ alicui aut illiberali operæ aſſuescent, nec potationibus, & crapulæ ſe dedent, tempuſve interdiu, vel noctu otiosè tranſigent in alea, chartis pictis, teſſeris, aliiſve ludis illicitis exercitati, ſed horis omnibus opportunis vel Scripturis legendis, aut audiendis incumbent, vel alii cuipiam ſtudio aut exercitio laudabili vacabunt; ea ſemper facientes, quæ ad probitatem & virtutem ſpectent, ſedulóque operam dantes, ut Eccleſiam Dei promoveant, memores nimirum, debere ſe reliquis omnibus vitæ innocentia prælucere, populoque univerſo ad vitam rectè, & piè inſtituendam exemplo eſſe; ſub pœna ſanctionum Eccleſiaſticarum, quas pro delicti qualitate ſeveriùs illis infligendas præcipimus.

76. *Miniſtris à vocatione ſua reſilire interdictum.*

NUllus in Diaconi aut Presbyteri ordinem ſemel admiſſus quovis deinceps tempore ab eodem volens recedet, nec in vitæ ſuæ inſtituto pro Laico ſe geret, ſub pœna excommunicationis: eorumq; omnium nomina, ſiqui vocationem ſuam taliter abjicient, per Oeconomos Parochiarum, in quibus habitant, ad Epiſcopum Diœceſanum, vel loci Ordinarium Epiſcopali juriſdictione præditum deferentur.

De

De Pædagogis ſive Ludi-magiſtris.

77. *Publicè vel privatim injuſſu Ordinarii docere prohibitum.*

NEmo ſive in Schola aliqua publica, ſive in privatis ædibus pueros docebit aut erudiet, niſi qui ab Epiſcopo Diœceſano vel loci Ordinario Licentiam ejuſdem manu & ſigillo roboratam obtinuerit; quique tùm propter eruditionem, & dexteram in docendo facultatem, tùm etiam propter morum gravitatem, & integritatem, ac verum ſinceræ religionis intellectum aptus & idoneus reperietur: & denique qui primo & tertio Articulis (ſuprà memoratis) integris, ac ſecundi duobus prioribus membris ſubſcripſerit.

78. *Curati ad docendum habiles ab Ordinario aliis præferendi.*

IN omni Eccleſia Parochiali, vel Capella in qua Curatus extiterit, qui in Magiſterii aut Baccalaureatus gradu conſtitutus, vel aliàs habilis ad docendum ſit, & ad augenda victus ſui ſubſidia, pueroſque in principiis rectæ fidei inſtituendos, operam munuſque illud docendi lubens velit ſuſcipere; ſtatuimus & ordinamus, ut nulla Facultas ſive licentia ad pueros illius Parochiæ, in qua talis Curatus exiſtet, erudiendos cuivis niſi dicto Curato per loci Ordinarium concedatur. Proviſo ſemper, quòd præſens Conſtitutio ad Parochiam aliquam vel Capellam, in oppidis ruralibus ſitam, in qua ſchola publica fundata fuerit, minimè pertinebit: quo caſu conſentaneum ducimus, Licentiam ad Grammaticam ibidem docendam nemini concedi, præterquam publicæ illius ſcholæ Magiſtro.

79. *Ludi magiſtrorum officia.*

LUdimagiſtri omnes pueros ſuos Catechiſmum vel ampliorem, vel breviorem publica authoritate hactenùs editum Latinè, aut Anglicè pro captu puerorum edocebunt: ac quoties infra parochiam in qua docent, concionem aliquam ſacro quolibet & Feſtivo die haberi contigerit, diſcipulos ſuos adducent ad Eccleſiam, in qua dicta concio fiet, curabuntque

ut ibidem quietè & modeſtè ſe contineant, eoſque inde reverſos tempore aliquo congruo ſigillatim ad examen revocabunt, quid ex dicta concione didicerint. Aliis autem diebus, talibus ſententiis ex ſacra Scriptura hauſtis eoſdem inſtruent, ac inſtituent, quales ad eorum mentes pietate imbuendas maximè utiles, & idoneæ videbuntur. Dicti etiam Ludi-magiſtri Grammaticam authoritate Henrici Octavi editam, & deinceps Edwardi ſexti, & Reginæ Elizabethæ feliciſſimæ memoriæ temporibus continuatam & non aliam prælegent aut docebunt. Quòd ſi quis Pædagogus poſt factam (ut ſupra) ſubſcriptionem, & Licentiam ſive facultatem obtentam, in quolibet præmiſſorum deliquerit, & contra aliquid, cui pridem ſubſcripſerat, dicere, ſcribere, aut docere compertus fuerit, ſi interpoſita Ordinarii admonitione ſe non correxerit, à docendi munere de cætero ſubmoveatur.

De Eccleſiis, & rebus Eccleſiaſticis.

80. *Libri ſacri in Eccleſiis parandi.*

ECcleſiarum & Capellarum omnium Oeconomi & Inquiſitores Librum publicarum Precum, nuper in paucis explanatum ex authoritate Regia (juxta leges & Majeſtatis ſuæ hac in parte Prærogativam) ſumptibus Parochianorum comparabunt, idque quantum commodè poterunt) maturè & celeriter, ita ut terminum duorum menſium ad ſummum poſt Conſtitutiones haſce promulgatas nequaquam excedant. Et ſiquæ Eccleſiæ vel Bibliis ampliſſimi voluminis, vel Homiliarum libris publica authoritate approbatis adhuc carebunt, præfati Oeconomi ſimiliter efficient, ut dicti libri Parochianorum impenſis infra tempus idoneum coemantur.

81. *Baptiſteria in Eccleſiis paranda.*

PRout cautum eſt priſca quadam Conſtitutione, hodie in quibuſdam partibus neglectiùs habita: ſtatuimus & ordinamus, ut in omni Eccleſia & Capella, ubi Baptiſmus adminiſtrari conſuevit, Baptiſterium ex lapide in loco antiquitùs uſitato ſtatuatur: in quo duntaxat Miniſtris licebit infantes publicè Baptizare.

82. *Menſæ in ſacræ Cœnæ uſum in Eccleſiis parandæ.*

CUm nobis minimè dubium exiſtat, quin omnibus hujus regni Eccleſiis proſpectum ſit de menſis congruis & decentibus ad Cœnæ Dominicæ celebrationem; ſtatuimus & ordinamus, ut eædem Menſæ convenienter & decorè conſerventur, & ſubinde reficiantur, ac tempore divini cultus operiantur tapete ex ſerico, ſive ex alia materia, quæ per loci Ordinarium (ſicubi de ea quæſtio oriatur) congrua & decora judicabitur; ipſo autem adminiſtrationis tempore panno lineo mundo (prout tali menſæ convenit) veſtiantur: ſuoque certo loco conſiſtant, niſi cum Sacramentum erit adminiſtrandum, quo quidem tempore in Eccleſia, vel ejuſdem Cancello ita conſtituentur, ut tùm Miniſter inter precandum & adminiſtrandum commodiùs poſſit à Communicantibus exaudiri, tùm Communicantes etiam convenientiùs & majore numero à Miniſtro Sacramentum percipere. Inſuper ſtatutum & decretum ſit, ut Decalogus pingatur in Orientali cujuſq; Eccleſiæ & Capellæ parte, unde à populo commodiſsmè cerni & legi poſsit, ac aliæ lectæ ſcripturarum ſententiæ in earundem parietibus paſſim in locis opportunis deſcribantur. Similiter etiam ut ſedes congrua Miniſtro conſtruatur, in qua Divinas preces recitet: atque hæc omnia Parochianorum ſumptibus perficientur,

83. *Pulpita idonea in Eccleſiis paranda.*

ECcleſiarum Oeconomi, & Inquiſitores in ſuis reſpectivè Eccleſiis Pulpitum conveniens & decorum communibus parochianorum impenſis fieri providebunt, quod in Eccleſiæ loco idoneo pro arbitratu Ordinarii (ſiquid ambigi de eo contigerit) conſtituetur, in Divini verbi prædicationem decenter ibidem aſſervandum.

84. *Ciſtæ ad eleemoſynarum cuſtodiam in Eccleſiis comparandæ.*

ECcleſiarum Oeconomi, ac Inquiſitores infra tres menſes poſt harum Conſtitutionum promulgationem ſumptibus Parochianorum comparabunt, niſi forſan jam comparatam habeant (ciſtam validam & firmam cum fiſſura in ſuprema parte ejuſdem & tribus clavibus, quarum una à Rectore, Vicario, vel Curato, reliquæ duæ ab Oeconomis pro tempore exiſtentibus ſeparatim cuſtodientur. Quæ ciſta diſponetur in locum maximè opportunum, ad Parochianorum eleemoſynas pro pauperibus ejuſdem Eccleſiæ excipiendas. Quinetiam Rectores, Vicarii & Curati non ceſſabunt

Parochi-

Parochianos ſuos invitare, hortari, & jugiter incitare, tum verò præcipuè cùm teſtamenta ſua conficiunt, ut huic ciſtæ pro ipſorum facultatibus largiantur; eiſdem inſinuando, quod cùm hactenus multas opes (præter Dei mandatum) in ſuperſtitioſos uſus ſtudioſè impenderint, multo propenſiores eſſe debeant (hoc præſertim tempore) ad egenos, & pauperes ſublevandos; cùm non ignorent, miſericordiam in pauperes ſacrificium Deo gratum & acceptum eſſe, & quicquid in eorum ſubſidium & levamen datur, Chriſto dari, Chriſtumque ejuſmodi dona in eam partem accipere, ut illa ſit benignè remuneraturus. Quas eleemoſynas & pias populi largitiones per ſingulos annos, vel tres menſes, aut ſæpius (pro cauſarum vel temporum conditione) cuſtodes clavium, præſente maxima Parochianorum parte, vel ſex illorum præcipuis, de ciſta proferent, ut inter vicinos ſuos maximè indigentes verè & fideliter poſſint diſtribui.

85. *Eccleſiæ ſartæ tectæ conſervandæ.*

ECcleſiarum Oeconomi, & Inquiſitores diligenter proſpicient, ut Eccleſiæ ſuæ probè & congruè reparentur, & ſic perpetuò cuſtodiantur; ut feneſtræ benè vitratæ ac pavimenta plana & æquabilia exiſtant, adeoque omnia honeſtè, & decore in eiſdem ſerventur, abſq; pulvere, aut ullo ſitus aut ſordium genere, quod ingratum, aut indecorum eſſe poſſit, prout domo Dei imprimis convenit, & in Homilia quadam hujus argumenti præcipitur. Pari diligentia providebunt, ut cœmeteria debitè reparata, munita, & ſepta cuſtodiantur ſive muris, ſive vacerris, ſive palis (pro loci conſuetudine) eorum impenſis, ad quos jure pertinebit. Imprimis verò curabunt, ut in omnibus populi ad rem Divinam conventibus pax & quies religiosè conſerventur, omneſq; quotquot excommunicationis vinculo publicè & notoriè ſunt innodati, ab Eccleſiæ liminibus arceantur.

86. *Eccleſiæ de tertio in tertium annum perluſtrandæ, & earum defectus Regiis Commiſſariis intimandi*

OMnis Decanus, Decanus & Capitulũ, Archidiaconus, aut alius quilibet, cui viſitationes Eccleſiaſticas obeundi jus & poteſtas ex compoſitione, lege aut præſcriptione competit, unoquoq; triennio Eccleſias omnes ſuæ juriſdictioni ſubjectas ſemel perluſtrabit, vel ſaltem perluſtrari faciet; & ſingulis annis infra eundem terminũ Regiis Commiſsariis pro cauſis Eccleſiaſticis ſubinde denunciabit, quos defectus reparatione indigentes in dictis Eccleſiis, aut earum aliquâ compererint, appoſitis eorum nominibus & cognominibus, qui in ſingulis ſint culpabiles. Qua informatione accepta, prædictos Commiſſarios rogamus, ut ejuſmodi perſonas coram ſe citatas, talis cujuſq; Ordinarii, qui informationes præfatas fecerit, juſtis & legitimis decretis parere compellant.

87. *Terre-*

87 *Terrarum & peculiorum ad Eccleſias ſpectantium inventaria conficienda, & in Epiſcoporum archivis aſſervanda.*

ARchiepiſcopus, & Epiſcopi omnes in ſua quiſq; Diœceſi (quantum in ipſis erit) efficient, ut juſtum Inventarium, ſive Terrarium omnium Glebarum (quas vocant) fundorum, pratorum, hortorum, pomariorum, ædium, peculiorum, utenſilium, tenementorum, & portionum, decimarum, extra ſuas Parochias poſitarum, quæ ad Rectoriam, Vicariam, vel Ruralem quamlibet Præbendam noſcuntur ſpectare, per ſingulas Parochias ex inſpectione proborum hominum per Epiſcopum deſignandorum (quorum Miniſter unus erit) in ſcriptis redigatur, ac in ſuis Archivis ad perpetuam rei memoriam aſſervetur.

88. *Eccleſiarum religio prophanis uſibus non polluenda.*

ECcleſiarum Oeconomi, & Inquiſitores, vel Aſsiſtentes nequaquam patientur ludos ſcenicos, convivia, epulas, cœnas ſolennes, invitationes publicas, ſympoſia, Curias ſæculares, Viſus Franci Plegii, Juratus Laicos, Luſtrationes militum, vel prophanum ullum uſum ſive ritum in Eccleſiis, capellis aut cœmeteriis ſuis fieri, aut celebrari; neq; etiam campanas ſuperſtitioſè pulſari in illis Feſtivitatibus, aut earum Vigiliis, quæ in libro publicæ Liturgiæ ſunt antiquatæ vel alio quovis tempore, niſi ex cauſa idonea tàm per ipſos, quàm per Miniſtrum approbata.

De Eccleſiarum Oeconomis, & Inquiſitoribus, ſive Aſsiſtentibus.

89. *Oeconomorum electio, & rerum Eccleſiaſticarum procuratio.*

OMnes Eccleſiarum Oeconomi, ſive Inquiſitores Parochianorum & Miniſtri ſui unito conſenſu (ſiquidem id fieri poſſit) eligentur. Qui ſi in tali electione diſſenſerint, tum Miniſtro licebit unum eligere, Parochianis alterum; nec quiſquam pro Oeconomo habendus erit, niſi quem ejuſmodi conſenſus ſive conjunctus, ſive diviſus elegerit: neq; iidem etiam in officio ſuo ultra annum, niſi de integro ad modum prædictum electi permanebunt. Omneſque Oeconomi ad dicti anni terminum vel ſaltem infra ejuſdem termini menſem unum pecuniæ

tùm

tùm acceptæ tùm expenſæ ſive in reparationes ſive in alios quoſcunq; Eccleſiæ uſus veram & particularem rationem Miniſtro & Parochianis reddent: quinetiam Officio ſuo abeuntes Parochianis cedent quicquid pecuniæ, aut alterius rei cujuſcunq; ad Eccleſiam ſive Parochiam jure pertinentis in ipſorum manibus reſiduum ſupererit, ut per eos in ſuccedentium Oeconomorum cuſtodiam per billam indentatam transferatur.

90. *Inquiſitorum ſive Aſſiſtentium electio, eorumque cum Oeconomis officii communitas.*

ECcleſiarum omnium Oeconomi, ſive Inquiſitores, adhibitis in ſingulis Parochiis duobus, tribus, aut etiam pluribus diſcretis hominibus, qui per Miniſtrum, & Oeconomos (ſiquidem inter eos convenire poterit, aliâs per loci Ordinarium) pro Aſſiſtentibus elegentur, ſedulò invigilabunt, ut Parochiani omnes Eccleſias ſuas diebus Dominicis & Feſtivis debitè frequentent, atq; in iiſdem per integrum tempus rei ſacræ perdurent: quo item tempore neminem in Eccleſia ejuſdemve porticu aut cœmeterio deambulare, vel otiari, aut garrire patientur: Siquos autem compererint remiſſiùs aut negligentiùs Eccleſiam adire (nulla magna aut ardua abſentiæ ſuæ cauſa conſtante) eoſdem ſeriò admonebunt, & (niſi debitè admoniti ſe emendaverint) ad loci Ordinarium deferent. Horum autem Oeconomorum, & Inquiſitorum vel Aſſiſtentium annuam electionem in Paſchali hebdomade celebrandam decernimus.

De Oſtiariis ſive Clericis Parochialibus.

91. *Clericos Parochiales eligendi jus Miniſtro cedit.*

NUllus in Parochialis Clerici (quem vocant) locum vacantem infra civitatem Londinenſem vel alibi infra Provinciam Cantuarienſem eligetur, niſi per Rectorem aut Vicarium, vel defectu Rectoris aut Vicarii, per ejuſdem Eccleſiæ Miniſtrum pro tempore exiſtentem: quam electionem dictus Rector, Vicarius, aut Miniſter ſubſequente die Dominico tempore Divinorum Parochianis ſuis denunciabit. Omnis autem ejuſmodi Clericus Parochialis annos ad minus viginti natus erit, & de vita probabili, ac idonea legendi, ſcribendi, & cantandi (quoad ejus fieri poteſt) ſcientia dicto eligenti cognitus. Iidemq; Clerici taliter electi ſtipendia ſua antiquitùs conſueta, abſq; dolo aut diminutione, vel ab Oeconomis

mis (ad tempora hactenùs uſitata) vel ex propria collectione percipient, juxta Parochiæ cujuſque ritum, ac conſuetudinem maximè inveteratam.

De Curiis Eccleſiaſticis, ad Archiepiſcopi juriſdictionem ſpectantibus.

92. *Teſtamentorum probatio, juſtâ* Bonorum Notabilium *ſummâ conſtante, Prærogativarum Curiæ duntaxat competit.*

QUm multi hactenus per Apparitores Curiarum tùm inferiorum, tùm Prærogativæ Archiepiſcopalis graviter diſtracti, & variè vocati & compulſi fuerint, ſuper probatione teſtamentorum, & Adminiſtrationis bonorum in cauſa inteſtati petitione, variiſque inde laboribus, moleſtiis, & expenſis ſuperfluè gravati fuerint, & fatigati: ſtatuimus & ordinamus, ut omnis Cancellarius, Commiſſarius, Officialis, aut alius quicunque juriſdictionem Eccleſiaſticam exercens, ſingulos ad Curiam ſuam ſuper teſtamenti Probatione vel Adminiſtrationis bonorum negotio citatos, aut etiam ultrò advenientes primò & ante omnia juramento oneret, num ſciant, vel ſpeciali aliqua cauſa permoti firmiter credant, defunctum (de cujus teſtamento, vel bonis agitur) bona aliqua, aut debita, idonea in alia qnavis Diœceſi vel Diœceſibus, aut in peculiari alia juriſdictione infra eandem Provinciam ſitâ, quàm in qua obiit, uſque ad valorem quinque librarum, tempore vitæ & mortis ſuæ habuiſſe. Et ſi talis citatus, vel ſponte accedens ſuper juramento ſuo affirmaverit, ſe ſcire, vel (ut præfertur) firmiter credere, quòd ejuſmodi defunctus bona, vel idonea debita in aliâ aliquâ Diœceſi, vel Diœceſibus, vel in peculiari alia juriſdictione infra eandem Provinciam, ad valorem prædictum habuerit, eademque particulariter expreſſerit, ac declaraverit, tùm ſtatim eum dimittet, nec vel teſtamentum talis defuncti probare, vel Adminiſtrationem bonorum ſic ab inteſtato decedentis concedere, neque alias expenſas, quàm pro citatione debitas, vel etiam pro aliis proceſſibus contra eundem ſuper ipſius ulteriore forſitan contumacia adhibitis, ab eo exigere præſumet, ſed hoc negotium ad Prærogativam Archepiſcopalem ejuſdem Provinciæ ſpectare, apertè, deſertéque profitebitur; quinetiàm partem ipſam monebit, & hortabitur, ut apud Judicem dictæ Prærogativæ teſtamentum illud probet, vel adminiſtrationem talium bonorum petat, & coram ipſo ejuſmodi Probationem

ſive Adminiſtrationem, ſigillo Curiæ Prærogativarum munitam, infra quadraginta dies continuos exhibeat. Quòd ſiquis Cancellarius, Commiſſarius, Officialis vel alius Eccleſiaſticam juriſdictionem exercens, vel eorum Regiſtrarius aliquis contrà fecerit; ab executione Officii ſui ipſo facto ſuſpenſum ſe noverit, nullatenùs abſolvendum, donec omnes pecuniarum ſummas, contra tenorem præmiſſorum per dictam partem expenſas, eidem reſtituerit; taliſque ſive teſtamenti Probatio ſive Adminiſtrationis conceſſio quæcunque ipſo jure pro nulla habeatur Regiſtrarius etiam cujuſque Judicis inferioris Apparitorem Curiæ Prærogativæ (ſemel duntaxat ſingulis menſibus ad ſe venientem) ſine omni difficultate certiorem reddet, quos Executores vel Adminiſtrationem petentes Judex ſuus infra menſem proximè tùm præcedentem (ob incompetentiam ſuæ in hac parte juriſdictionis) ad Curiam Prærogativæ dimiſerit; idque ſub pœna menſtruæ ſuſpenſionis ab exercitio Officii, pro ſingulis ejuſmodi delictis. Proviſo ſemper, quòd præſens Conſtitutio, vel aliquid in eâdem contentum, compoſitioni ulli, quæ inter Archiepiſcopum, & Epiſcopum quemvis, vel alium Ordinarium interceſſerit, neutiquam præjudicabit: nec etiam Judici cuivis inferiori, qui ullam teſtamenti Probationem, vel bonorum Adminiſtrationem alicui tàm ex dicta inferiore Curia, quàm ex Curia Prærogativæ ſponte & conſultò eandem petenti conceſſerit. Proviſo itidem, quòd ſiquem in itinere mori contingat, bona illa, quæ tunc temporis penes ſe habuerit, teſtamentum ipſius vel bonorum Adminiſtrationem Curiæ Prærogativarum nequaquam ſubjicient.

93. *Teſtamentorum probatio, juſtâ* Bonorum Notabilium *ſummâ non comparente, Ordinariis vindicatur.*

STatuimus inſuper & ordinamus, nequis Judex Prærogativæ Archiepiſcopalis ad præmiſſorum aliquod quemlibet ex Officio citet, aut citari faciat, niſi eidem prius conſtiterit, defunctum tempore vitæ & mortis ſuæ bona vel catalla in aliqua alia Diœceſi vel Diœceſibus, vel etiam peculiari juriſdictione, infra eandem provinciam ſita, quàm in qua fato ceſſit, ad ſummam quinque librarum ad minus habuiſſe. Nam qui minorem aliquam ſummam hoc caſu habet, eundem *Bona Notabilia* non habere per præſentes decernimus, & declaramus. Proviſò, quòd hæc clauſula, in hâc, & in præcedente Conſtitutione expreſſa, ad illas Diœceſes nullatenùs extendatur, in quibus ex compoſitione vel conſuetudine *Bona Notabilia* majore ſumma definiuntur. Quod ſiquis Judex Prærogativæ, aut ejus Deputatus, vel eorundem Regiſtrarius, aut Apparitor aliquem ſecùs, quàm ut præmiſſum eſt, citaverit, aut citari vel moneri ad Curiam ſuam fecerit,

fecerit, eundem expenſas parti ſic citatæ vel monitæ refundere volumus, & acta ejuſdem ipſo jure vacua & pro nullis habenda pronunciamus. Quas expenſas ſi vel Judex, vel Regiſtrarius vel Apparitor taliter rependere detrectaverit, ab executione officii ſui, donec illud præſtiterit, ſuſpendetur.

94. *In Curias de Arcubus, & Audientiæ extra proprium territorium (niſi conſentiente Epiſcopo Diœceſano) nemo citandus.*

NEque Decanus de Arcubus, neque Officialis Conſiſtorii Archiepiſcopalis, neque Judex Audientiæ poſthac nomine vel ſuo, vel Archiepiſcopi Cantuarienſis ſive ex officio ſive ad inſtantiam partis originaliter citabit, monebit, aut quoquo modo compellet, vel citari, moneri, aut compelli faciet aliquem, qui particularem dicti Archiepiſcopi Diœceſin, vel peculiares ejuſdem juriſdictiones non inhabitat, ad comparendum coram ipſis vel ipſorum aliquo, ſuper causâ vel re quacunque ad cognitionem Eccleſiaſticam pertinente, abſque Diœceſani ſui licentia priùs impetrata (extra caſus ſpeciales in Statuto Anno 23. Henr. 8. cap. 9. diſertè exemptos, & reſervatos.) Quod ſiquis dictorum Judicum contra fecerit, is pro ſingulis ejuſmodi delictis ab Officii ſui exercitio per tres menſes ſuſpendetur.

95. Duplices Querelæ, *niſi juſti gravaminis factâ fide, in Curiis Archiepiſcopi non concedendæ.*

TAmetſi priſtinæ Conſtitutiones Eccleſiæ Anglicanæ duorum menſium tempus Epiſcopis indulſerint, infra quod de ſufficientia & qualitate cujuſque Miniſtri, qui ipſi præſentatus eſſet, in Beneficium aliquod inſtituendus, inquirere & pleniùs informari poſſet: nos tamen, quibuſdam incommodis occurrere volentes, ſpatium illud bimeſtre ad terminum viginti & octo dierum per præſentes contrahimus, & abbreviamus. Cujus contractionis intuitu, ſtatuimus & ordinamus, ut nulla *Duplex Querela* ex Curia ulla Archiepiſcopi ad inſtantiam Miniſtri cujuſcunque concedatur, niſi priùs jurejurando fidem fecerit, quòd præfatus terminus viginti & octo dierum ad minùs effluxerit, ex quo dictam ſui ipſius præſentationem Epiſcopo exhibuerit, & Epiſcopus ſe taliter præſentatum inſtituere recuſaverit, vel niſi cautionem fideiuſſoriam ſufficientem interpoſuerit, ſe aſſertionem illam veram eſſe legitimè probaturum: ſub pœnâ ſuſpenſionis ſemeſtris ab Officii ſui exercitio ſingulis talem actionem ſive Duplicem Querelam concedentibus, per Archiepiſcopum *toties quoties* denunciandâ;

ac etiam nullitatis ad omnem juris effectum cujuſque Duplicis Querelæ ſic indebitè procuratæ. Proviſo ſemper, quòd infra prædictum tempus viginti & octo dierum Epiſcopus alium nullatenùs inſtituet, in præjudicium partis ita præſentatæ, idque ſub pœna nullitatis.

96. *Inhibitiones in cauſis inſtantiæ abſque advocati ſubſcriptione non concedendæ.*

UT Epiſcoporum juriſdictiones illæſæ (quantum fieri poteſt) conſerventur, ac ut hujus regni ſubditis meliùs conſulatur, ne frivolis aut injuſtis litibus de cætero fatigentur; ordinatum & proviſum eſt, quod nulla deinceps Inhibitio, ex quacunque Curia Archiepiſcopi Cantuarienſis ad inſtantiam partis emanabit, ſine ſubſcriptione Advocati ibidem exercentis, id quod gratis & abſque feodo aut ſalario ab eodem fiet; niſi fortè is qui cauſam proſequutus fuerit, pro ipſius in eâdem conſilio, aliquid ei ultrò erogaverit. Pari ratione decretum ſit, ne ad inſtantiam alicujus partis ulla emanet Inhibitio ab Epiſcopo, aut ejus Cancellario contra Archidiaconum, vel quemvis alium Eccleſiaſtica juriſdictione utentem, abſque Advocati (ùt præfertur) ſubſcriptione. Quòd ſi forſitan in Curia alicujus Epiſcopi nullus extiterit Advocatus, tunc ſubſcriptio Procuratoris ibidem exercentis ſufficiet.

97. *Inhibitiones in cauſis correctionis, niſi gravamine Judici priùs cognito, non concedendæ.*

STatutum inſuper & decretum ſit, ut nulla deinceps Inhibitio concedatur, per occaſionem alicujus decreti Interlocutorii, aut in quacunque cauſa correctionis, niſi ſub forma præcedente: & ulteriùs quòd ante emanationem iſtiuſmodi Inhibitionis ipſa Appellatio, aut verum ejuſdem exemplar (juramento ſuper eiuſdem veritate præſtito) Judici aut ejus legitimo Deputato exhibeatur, unde & de qualitate delicti, & cauſâ gravaminis Judici prædicto ante Inhibitionem emiſſam ſummatim poſſit conſtare. Porrò quilibet Appellans aut ejus legitimus Procurator ante Inhibitionem in cauſa correctionis obtentam, Judici aut ſuo Deputato oſtendet verum tranſcriptum ſive copiam Actorum, unde ſe gravatum queritur, & à quibus Appellat; aut juramentum ſuſcipiet, ſe diligentiam loco & tempore opportunis præſtitiſſe pro eiſdem comparandis, nec potuiſſe tamen à Regiſtrario in partibus aut ejus Deputatis, oblato ſalario, eadem adipiſci. Siquis verò Judex, aut Regiſtrarius Inhibitionem quamlibet (ſic ut præfertur) contra formam prædictam ſigillari procuraverit, aut permiſerit, ab executione Officii ſui per tres menſes ſuſpendatur;

datur; ſin verò Procurator aliquis, aut quivis, alius de ipſius mandato contra tenorem præmiſſorum in aliquo deliquerit (Inhibitionem ſive conficiendo, ſive emittendo, præmiſſis non obſervatis) ab exercitio muneris ſui prædicti per annum integrum, ſine ſpe veniæ aut reſtitutionis, amoveatur.

98. *Inhibitiones ſchiſmaticis, niſi ſubſcribentibus, non concedendæ.*

QUoniam Legis auxilium fruſtrà implorat, qui in legem committit; cautum ſit, & proviſum, ut ſicubi Judex Eccleſiaſticus adverſus refractarios, factioſos, ac cæremoniarum contemptores, ob non ſervatos Eccleſiæ Anglicanæ ritus, vel ob Precum publicarum contemptum, judicialiter proceſſerit, nullus Judex *ad quem* eorum Appellationes admittat, niſi pars Appellans (Appellationis protocollo dicto Judici per ipſum exhibito) in propria perſona receperit, ſe omnes Eccleſiæ Anglicanæ ritus ac cæremonias, & formam publicæ Liturgiæ præſcriptam bona fide obſervaturum, ac etiam niſi tribus articulis ſuperiùs à nobis ſpecificatis ſubſcripſerit.

99. *Intra gradus prohibitos matrimonium contractum, ipſo jure nullum.*

NEmo matrimonium contrahet intra gradus Divino jure prohibitos, ac expreſſos in tabula quadam ex authoritate publica Anno Domini 1563 edita; omniaque matrimonia taliter contracta, inceſta & illegitima judicabuntur, & proinde (ut ab initio vacua, ſive nulla) diſſolventur, parteſque ita conjunctæ per juris proceſſum ſeparabuntur. Tabulam autem prædictam in ſingulis Eccleſiis (Parochianorum ſumptibus) publicè proponi, atque affigi volumus.

100 *Minores 21. annis abſque parentum conſenſu matrimonium contrahere prohibiti.*

NUllis liberis (qui viceſimum primum ætatis ſuæ annum nondum compleverint) abſque conſenſu parentum, aut (defunctis parentibus) tutorum ſive gubernatorum ſuorum, conjugia ſive ſponſalia licebit contrahere.

101. *Facultates pro Bannis matrimonialibus omittendis per quos, & quibus ſint concedendæ.*

NUlla in poſterum Facultas ſive indulgenia, pro matrimonio abſque trina Bannorum denunciatione (juxta Librum publicæ Liturgiæ) inter quoſlibet celebrando, per quamvis perſonam juriſdictionem Eccleſiaſticam exercentem, vel privilegia ulla Eccleſiæ ſuæ nomine ſibi vendicantem, niſi tantùm per eos, qui Epiſcopalem authoritatem obtinent, vel per Commiſſarium ad Facultates, vel ſede plena per Archiepiſcopi, & Epiſcoporum Vicarios Generales, aut ſede vacante per Cuſtodes ſpiritualitatis, vel Ordinarios Epiſcopalem juriſdictionem de jure exercentes, & non per alios concedetur; idque duntaxat illuſtris, ac claræ conditionis hominibus, ſuæ reſpectivè juriſdictioni ſubditis, interpoſitâ etiam idoneâ & ſufficienti cautione.

102. *In facultatibus pro Bannorum omiſſione concedendis cautio interponenda, & ſub quibus conditionibus.*

DIcta cautio conditiones haſce complectetur, Primò quòd tempore ejuſdem diſpenſationis concedendæ nullum exiſtit impedimentum ratione præcontractus, conſanguinitatis, affinitatis, vel alterius cauſæ cujuſcunque de jure prohibitæ, quod dicto matrimonio occurrere, aut obſtare poſſit. Secundò quòd nulla controverſia, lis, ſeu querela mota ſit vel pendeat in aliqua Curia coram ullo Judice Eccleſiaſtico ſuper aliquo contractu vel matrimonio alterutrius dictarum partium cum alia quavis perſona. Tertiò quòd parentum (modò ſint in vivis) vel aliàs tutorum ſive gubernatorum ſuorum expreſſum conſenſum hac in parte obtinuerunt. Poſtremò quòd dictum matrimonium in Eccleſia Parochiali, vel Capella, ubi contrahentium alter commoratur, & non aliàs, idque publicè in facie Eccleſiæ inter horas octavam & duodecimam curabunt ſolennizari.

103. *Eædem conditiones ob majorem cautelam jurejurando ſuffultæ.*

UT omnis deinceps fraus & dolus in obtinendis ejuſmodi facultatibus evitetur; ſtatuimus inſuper & ordinamus, quòd ante obtentam facultatem pro matrimonio abſque Bannis celebrando, Judici conſtabit de expreſſo conſenſu parentum, vel parentis (eorum altero defuncto) aut tutorum

tutorum vel tutoris, per juramentum duorum fide dignorum teſtium, quorum unus vel Judici ipſi, vel alii cuipiam bonæ exiſtimationis tum præſenti ac eidem etiam Judici cognito, pro tali innoteſcet. Et ulteriùs ut alter contrahentium juramentum ſubeat, ſe credere, nullum legitimum impedimentum ratione præcontractus, conſanguinitatis, affinitatis, vel alterius cauſæ cujuſcunque de jure prohibitæ obſtare, nullamq; litem aut controverſiam in foro aliquo Eccleſiaſtico motam eſſe, quo minùs dictum matrimonium, juxta tenorem ejuſdem facultatis, ad effectum procedat.

104. *Parentum conſenſus viduis contrahentibus remiſſus.*

QUòd ſi uterque contrahentium in viduitate conſtitutus pro Bannis omittendis diſpenſationem petierit, tunc clauſulam prædictam, per quam parentum conſenſus requiritur, licebit prætermitti; ità tamen ut Parochiæ, in quibus utraque pars commoratur, in diſpenſatione exprimantur, atq; illa Parochia nominatim deſignetur, in qua ejuſmodi matrimonium ſit poſteà celebrandum. Siquis verò Commiſsarius ad Facultates, Vic. Generalis, aut dictorum Ordinariorum aliquis in præmiſſis, aut quolibet præmiſſorum deliquerit, is pro ſingulis ejuſmodi delictis ab executione Officii ſui per ſpatium ſemeſtre ſubmoveatur, & licentia ſive indulgentia hujuſmodi viribus vacua, & pro nulla ad omnem juris effectum habebitur, ac ſi omninò non fuiſſet conceſſa; parteſque ejuſdem virtute in Matrimonio conjunctæ pœnis illis ſubjacebunt, quæ in nuptias clandeſtinas ſunt conſtitutæ.

105. *Pro conjugio dirimendo muda partium confeſſio non audienda.*

QUoniam Matrimoniales cauſæ inter graviores ſemper habitæ fuerint, & propterea majorem cautelam deſiderent, ſiquando in judiciis veniant diſceptandæ; præſertim cum Matrimonium in Eccleſia debitè ſolennizatum, quovis nomine ſeparari, vel nullum pronunciari poſtulatur: ſtrictè mandamus & præcipimus, ut in omnibus divortiorum & nullitatis matrimonii proceſsibus circumſpectè & deliberatè procedatur, ac quantum fieri poterit, rei veritas teſtium depoſitionibus aliiſque probationibus legitimis eruatur, nec ſoli extrajudiciali, aut judiciali & juratæ partium confeſſioni fides habeatur.

106. *Sententiæ divortii & ſeparationis non niſi pro tribunali ferendæ.*

NUllæ in poſterum Sententiæ vel ſeparationis *à thoro & menſa*, vel nullitatis Matrimonii prætenſi ferantur, niſi publicè, ac pro tribunali, & de ſcientia ac conſenſu vel Archiepiſcopi infra Provinciam ſuam, vel Epiſcopi infra propriam Diœceſin, Decani de Arcubus,, Judicis Audientiæ Cantuarienſis, aut Vicariorum Generalium, aliorumve Officialium Principalium, vel ſede vacante Cuſtodum ſpiritualitatis, aut aliorum Ordinariorum, quibus de jure competit, in ſuis reſpectivè juriſdictionibus, ac Curiis, atque inter ſuæ juriſdictionis ſubditos tantùm.

107. *Separatis, eorum altero ſuperſtite, nova copula interdicta.*

IN Sententiis, quando ad ſeparationem *thori & menſæ* tantùm interponuntur, monitio, & prohibitio in ipſo contextu Sententiæ latæ fiet, ut à partibus ab invicem diſſociatis caſtè vivatur, nec ad alias nuptias, alterutrâ vivente, convoletur. Deniq; quò poſtremum illud firmiùs obſervetur, Sententia ſeparationis non antè pronunciabitur, quam qui eam poſtulabunt, idoneam cautionem interpoſuerint, ſe contra dictam monitionem & prohibitionem nihil commiſſuros.

108. *Sanctio in Judices contra præmiſſa delinquentes.*

QUòd ſi quis Judex Sententiam ſeparationis, ſeu Divortii tulerit, & præmiſſa omnia non præſtiterit, per annum integrum ab executione Officij ſui per Archiepiſcopum, vel Epiſcopum Diœceſanum ſuſpendetur. Et ſententia ſeparationis, contra formam prædictam lata, pro nulla ad omnem juris effectum habebitur, ac ſi omninò lata non fuiſſet.

De

De Curiis Eccleſiaſticis ad Epiſcopos, & Archidiaconos ſpectantibus.

109. *Peccata & ſcandala notoria in Curiis Eccleſiaſticis denuncianda.*

SIqui per manifeſtum adulterium, ſtuprum, inceſtum, ebrietatem, jurandi conſuetudinem, lenocinium, fœnerationem, vel aliam quamcunque vitæ turpitudinem aut nequitiam fratres ſuos offenderit; Eccleſiarum Oeconomi, & Inquiſitores, ſive Aſsiſtentes in proximis præſentationibus ſuis ad Ordinarios omnium & ſingulorum ejuſmodi delinquentium nomina fideliter deferent, ut legum ſeveritate pro meritis poſsint caſtigari. Tales autem notorii delinquentes ad ſacram Cœnam, donec mores in meliùs commutârint, nequaquam admittentur.

110. *Schiſmatici in Curiis detegendi.*

SI Oeconomi Eccleſiarum, & Inquiſitores ſive Aſſiſtentes de aliquo infra ſuam Parochiam vel alibi reſciverint, qui vel verbo Dei legendo, aut ſyncerè prædicando, vel Conſtitutionum præſentium executioni obſtare conabitur, vel etiam uſurpatæ ulli & extraneæ poteſtati, hujus regni legibus jamdiu meritò repudiatæ atq; abolitæ, favebit atq; adhærebit; vel dogma aliquod Papiſticum ac erroneum aſtruet, aut tuebitur; dicti Oeconomi, & Inquiſitores ſive Aſſiſtentes Epiſcopo Diœceſano, vel loci Ordinario eundem detegent, & indicabunt, ut pœnis & cenſuris per Eccleſiaſticas ſanctiones irrogatis coerceatur.

111. *Precum Divinarum perturbatores in Curiis detegendi.*

IN omnibus Eiſcoporum & Archidiaconorum viſitationibus, Oeconomi, & Inquiſitores ſive Aſsiſtentes eorum omnium nomina verè & perſonaliter præſentabunt, qui inciviliter aut immodeſtè in Eccleſia ſe geſſerint, vel intempeſtivâ campanarum pulſatione, obambulatione, garritu, aut alio quovis ſtrepitu Concionatorem, vel Miniſtrum interpellaverint.

112. *Puberes in feſto Paſchatis non Communicantes in Curiis detegendi.*

ECcleſiarum Parochialium & Capellarum Miniſtri, Oeconomi, Inquiſitores ſive Aſsiſtentes quolibet anno infra quadraginta dies poſt feſtum Paſchatis Epiſcopo, vel Cancellario ſuo exhibebunt nomina & cognomina omnium utriuſque ſexus de ſua Parochia, qui majores ſedecim annis ad ſacro-ſanctam Communionem Paſchate tùm præcedente non acceſſerint.

113. *Peccata notoria Miniſtris jus eſt denunciare, privatim confeſſa retegere, nefas.*

QUoniam ſæpenumerò contingit, Eccleſiæ Oeconomos, & Inquiſitores ſive Aſsiſtentes alioſq; è Laicis, quibus id officii, muneriſque incumbit, ut per admonitiones, reprehenſiones, & delationes ad Ordinarios peccatum & impietatem coerceant, partìm præ timore potentiorum, partim præ incuria, in hoc officio præſtando remiſſiores eſſe quàm par eſt, ſi horum temporum licentiam conſideremus: ſtatuimus & ordinamus, ut licitum deinceps ſit ſingulis Rectoribus ac Vicariis, aut (ipſis legitimè abſentibus) eorum Curatis, & ſubſtitutis, cum Eccleſiæ Oeconomis & Aſsiſtentibus, reliquiſque ſupra nominatis, in criminibus ad tempora inferiùs præſtituta detegendis, operas ſuas conjungere; ſiquidem dicti Oeconomi & Aſſiſtentes crimina & culpas enormes in ſuis Parochiis notorias deferre voluerint. Quòd ſi ij facere detrectaverint, tum licebit ſingulis Rectoribus & Vicariis, aut (illis ut ſupra abſentibus) eorum Curatis ac ſubſtitutis, omnia ejuſmodi crimina, de quibus dicti Officiarii habent inquirere, aut alia, quæcunq; ipſis (utpote quibus præcipua cura peccati infra ſuas Parochias coercendi incumbit) corrigenda videbuntur, temporibus conſtitutis, vel aliâs, ubi commodum judicaverint, ad Ordinarios ſuos deferre & præſentare. Proviſo ſemper, quod ſiquis peccata ſua occultiora alicui Miniſtro privatim confiteatur (conſcientiam ſuam exonerando, quò ab illo ſpiritualem conſolationem, & levamen percipiat) eum hac noſtra Conſtitutione nullatenùs teneri volumus; quin potiùs ſtrictè illi præcipimus, ne ejuſmodi aliquod crimen aut delictum fidei ac taciturnitati ſuæ taliter commiſſum cuivis perſonæ aliquando retegat, niſi ſit ex eo genere criminum, quorum occultatio ex legibus hujus regni ſit capitalis: qui contrà fecerit, eo ipſo irregularis eſto.

114. *Recuſantes per Miniſtros in Curiis detegendi.*

REctores, Vicarii, vel Curati omnes quolibet anno ſollicitè inquirent, quot Papiſtici Recuſantes viri, mulieres, vel pueri ultra tredecim annos nati, quot etiam Papiſticæ religioni tectiùs addicti (qui licet in Eccleſia ſe præſentes ſiſtant, Sacramenti tamen participes fieri recuſant) infra ſuas reſpectivè Parochias commorentur, ſive ut hoſpites, ſive ut inquilini; eorumque omnium nomina vera (ſiquidem ea poterunt exquirere) vel aliàs, quæ pro tempore uſurpant (debitâ ſemper inter abſolutè & ex parte Recuſantes diſtinctione ſervatâ) in ſcriptum referent, eademq; quatenùs nôrunt, creduntq; ſic diſtincta, & ſua manu deſcripta ante feſtum Nativitatis Ordinariis ſuis fideliter exhibebunt, idque ſub pœna ſuſpenſionis per eoſdem Ordinarios infligenda; atq; ſic deinceps ſingulis annis ſequentibus, ſub ſimili pœna ante feſtum S. Ioannis Baptiſtæ. Inſuper tenebuntur omnes Ordinarii, Cancellarii, Commiſſarii, Archidiaconi, Officiales, cæteriq; Eccleſiaſtica juriſdictione fungentes, quibus ſupra-dictæ detectiones exhibitæ fuerint, eaſdem infra menſem unum, poſtquam illas receperint, Epiſcopo ſuo reſpective tradere, ſub pœna ſuſpenſionis ſemeſtris ab omni muneris ſui executione, per Epiſcopum (quoties hac in parte defecerint) irrogandâ: qui & ipſe eaſdem infra ſex ſeptimanas Archiepiſcopo curabit offerri, per eundem infra alias ſex ſeptimanas, poſtquàm ipſe receperit, Regiæ Majeſtati præſentandas.

115. *Ne Miniſtris aut Oeconomis fraudi ſit criminoſorum detectio.*

QUùm ad correctionem criminum & hominum criminoſorum Eccleſiarum Oeconomi, inquiſitores, ſive Aſſiſtentes, aliique id genus Officiarii Eccleſiaſtici jurejurando obſtringantur, (quemadmodum & Miniſtri noſtra monitione tenentur) ràm ipſa crimina & culpas à dictis criminoſis perpetratas, quà etiam publicam famam de iiſdem ſparſam & diſſeminatam deferre, & præſentare; unde ſæpe odium illis, & invidia, quandoque etiam moleſtia per dictos fontes eorumve amicos conflatur: monemus & hortamur omnes Judices tàm Eccleſiaſticos, quàm ſæculares, quatenus tremendum ſummi Judicis tribunal reſpiciunt, & reverentur, ne admittant in ſuis Curiis ullam querelam, actionem, litis intentationem aut proſequutionem contra ullos Eccleſiarum Oeconomos, aut Inquiſitores, ſive Aſſiſtentes, alioſve Officiarios Eccleſiaſticos, qui ejuſmodi detectiones exhibuerint, nec contra Miniſtrum aliquem, quamcunque

demum perſonam vel culpam detulerit; quum omnes ejuſmodi delationes ad impietatis audaciam cohibendam ſpectent, quùmq; tàm ex regulis charitatis, quàm recti regiminis præſumendum ſit, eos quicquid hac in re fecerint, non odii aut malevolentiæ cauſa, ſed fidei ſuæ liberandæ conſcientia feciſſe.

116. *Oeconomi ad binas tantùm detegendi vices annuatim tenentur.*

NUllius Parochiæ Oeconomi, vel Inquiſitores, ſive Aſsiſtentes accuſationes, aut detectiones ſuas cogentur Judici cuipiam Eccleſiaſtico præſentare ſæpius, quàm ſingulis annis ſemel, in iis utiq; locis, ubi non conſueverunt pluriès exhiberi, aut bis in Diœceſi vel loco quocunq (niſi in Epiſcopi viſitatione.) Pro quibus Parochiæ cujuſque præſentationibus Regiſtrarius cujuſlibet Curiæ, in qua exhibendæ ſunt, ſupra quatuor denarios in uno anno non recipiet, ſub pœna menſtruæ ſuſpenſionis à muneris ſui exercitio pro ſingulis ejuſmodi delictis. Proviſo ſemper liberum fore cuique Miniſtro, Oeconomis, & Aſsiſtentibus, quoties & quando videbitur (pro cauſarum conditione) delinquentes deferre & accuſare, ſimiliterq; cuivis piè affecto, vel etiam Judici cuilibet Eccleſiaſtico, ſuper notitiâ ſibi facta de enormi aliquo crimine infra ſuam juriſdictionem perpetrato, Miniſtrum, Oeconomos, aut Aſſiſtentes licebit admonere, quatenùs gloriam Dei reſpiciunt, & correctionem peccati, ut tale crimen publicè detegant, (dum tamen juſtam ejus detegendi cauſam invenerint) ut iſta ratione maturè puniri ac corrigi poſsit. Proviſo etiam, ut pro ſpontaneis hiſce præſentationibus nullum feoum aut ſalarium ſub pœna prædicta recipiatur.

117. *Oeconomi, binis detegendi vicibus debitè perfuncti, non ſunt de reliquo in Curiam vocandi.*

NUllus Eccleſiæ Oeconomus, aut Inquiſitor, ſive Aſſiſtens ad comparendum coram Eccleſiaſtico Judice quocunque extra tempus vel tempora præſtituta citabitur, quòd delictum aliquod in ſua parochia commiſſum, & Eccleſiaſticis cenſuris obnoxium aliis temporibus deferre recuſaverit; neque eorum quilibet poſt detectiones ſuas ſtatis temporibus exhibitas, earum occaſione deinceps in jus trahetur, niſi ex certis & manifeſtis indiciis conſtiterit, eum volentem & ſcientem omiſiſſe detectionem notorii alicujus criminis aut criminum, quæ vel commiſſa fuiſſe noverit, vel igno-

ignorare ſaltem non potuerit, publicâ famâ eadem laborare: vel niſi fortè juſta cauſa emerſerit, eoſdem pro detectionum priorum explanatione in Curiam compellendi: quo caſu (voluntariæ ſcilicet omiſſionis) Ordinarii contra eoſdem taliter procedent, quemadmodum in cauſis ſpontanei perjurii in Curiis Eccleſiaſticis commiſſi, hactenùs lege cautum & proviſum eſt.

118. *Anni ſuperioris Oeconomi detectiones ſuas tenentur exhibere, priuſquam recens electi munus ſuum adeant.*

OEconomi, & Inquiſitores, vel Aſſiſtentes non priùs Officio ſuo ſoluti deinceps intelligentur, quàm ipſorum ſucceſſores juramentum ſuum ſuſceperint, id quod primâ poſt feſtum Paſchatis ſeptimanâ, vel aliquâ ſtatim ſequente (pro arbitrio Ordinarii) fieri volumus. Quod tempus dicto juramento aſſignatum, alterum ſemper erit ex duobus illis anni cujuſque temporibus, in quibus omnium Parochiarum Miniſtri, Oeconomi, & aſſiſtentes ſuis reſpectivè Ordinariis exhibebunt illorum criminum detectiones, quæ citra proximas præſentationes in ſuis Parochiis admiſſa eſſe compererint. Quod officium prædicti Oeconomi perficient, antequam recèns electi Oeconomi & Aſſiſtentes juramentum ſuum præſtent, neque illis ullatenùs permittetur, dictas præteritorum criminum detectiones in novitios hoſce rejicere, qui munus ſuum vix dum ingreſſi, eorundem ignari eſſe præſumuntur; ſub pœna ſanctionum, in eos conſtitutarum, qui conſcientias & juramenta ſua ad hunc modum audebunt eludere.

119. *Detectionum ſchedulæ fide bonâ, non perfunctoriè & pro forma conficiendæ.*

QVò meliùs illis incommodis occurratur, quæ ex detectionum ſchedulis ſive billis (quas vocant) properè, & feſtinanter confectis (in ipſis videlicet diebus Viſitationum, & Synodorum) hactenùs conſtat eveniſſe: ſtatutum eſt & decretum, ut quilibet Cancellarius, Archidiaconus, Commiſſarius, Officialis, aliique jus dicentes Eccleſiaſticum, ad tempus Oeconomorum juramento præſtando conſuetum, itemque Archiepiſcopus & Epiſcopi omnes, quoties viſitationes ſuas indicunt, Parochiarum omnium Oeconomis, & Inquiſitoribus, ſive Aſſiſtentibus, aut eorum aliquibus tradant aut tradi curent Libros Articulorum, de quibus eoſdem velint detectiones ſuas anno inſequente ad ſtata tempora exhibendas inſtituere: in quo item Libro apponetur forma juramenti, quo ſtatim ante ſingulas ejuſmodi præſentationes ſint onerandi: ut ſpatio ſufficienti dato ad examinandam,

dam, & perpendendam tùm juramenti ſui qualitatem, tum etiam Articulorum, quibus ipſorum detectiones niti debeant, diliberatè & cum fide eaſdem domi ſuæ formare poſſint, ad conſcientias ſuas, jurisjurandi religione jam obſtrictas, (uti probos & pios decet) liberandas.

120 *Nequa Citatio, niſi expreſsis citandorum nominibus, è Curiis emittatur.*

NUllus Epiſcopus, Cancellarius, Archidiaconus, Officialis aut alius quilibet Judex Eccleſiaſticus Citationes ullas generales (quæ vulgò *Quorum nomina* dicuntur) ex Curia ſua emanare patietur: niſi partium citandarum nomina per Regiſtrarium, vel ejus deputatum diſertè ſub eiſdem exprimantur; cædemque citationes (cum nominibus ſic inſcriptis) Judicis vel ejus Surrogati ſubſcriptione & ſigillo munitæ exeant.

121. *Nequis in pluribus Curiis ſuper eodem crimine cogatur reſpondere.*

IN partibus iis, ubi Epiſcopus & Archidiaconus ſive ex præſcriptione ſive ex compoſitione ad diverſa unius & ejuſdem anni tempora viſitationes ſuas obire conſueverunt; ne Majeſtatis ſuæ ſubditi in pluribus Curiis Eccleſiaſticis ſuper uno & eodem crimine (non ſine gravi ipſorum moleſtia) poſtulentur, ſtatuimus & ordinamus ut quilibet Archidiaconus, vel ejus Officialis infra unum menſem, poſt peractam eo anno viſitationem, & præſentationes acceptas, Epiſcopum vel ejus Cancellarium ſub ſua manu & ſigillo inſtruat ac informet, de nominibus & delictis eorum omnium, qui in viſitatione ſua fuerint detecti & præſentati, quò is ſuper ulla cauſa, aut crimine ad Archidiaconum priùs delato aliquem convenire deinceps abſtineat. Pari ratione decernimus, ut Cancellarius, infra idem tempus poſt finitam Epiſcopi viſitationem, & detectiones receptas, eorum ſontium nomina & delicta, quos in proxima ipſius viſitatione præſentari contigerit, ſua ſubſcriptione & ſigillo verificata, ad Archidiaconum, vel ejus Officialem (in prædictum finem) tranſmittat. Quod ſi dicti Officiarii vel ſe invicem (ſicut præfertur) inſtituere ac informare omiſerint, vel poſt factam ejuſmodi informationem, perſonas aut culpas in aliena viſitatione detectas & præſentatas, attigerint, tunc eorum quilibet ſic delinquens ab omni juriſdictionis ſuæ exercitio per Epiſcopum Diœceſanum eatenùs ſuſpendetur, donec expenſas omnes per hanc moleſtiam ſuſceptas perſonæ gravatæ reſtituerit.

122. *Sententiæ pro Miniſtris à Beneficio vel Officio removendis, non niſi per Epiſcopum pronunciandæ.*

QUotieſcunque in Curia aliqua Eccleſiaſtica, ad quemlibet hujus Provinciæ Epiſcopum ſpectante, contra Miniſtrum accuſatio inſtituetur, Cancellarius, Commiſſarius, Officialis, vel quivis alius Eccleſiaſticam juriſdictionem obtinens, (cujus interierit) cauſam omnem per proceſſus, aliaſq; vias & modos adverſus eum expediet, ejuſq; in non comparendo contumaciam primo ſuſpenſionis, eandem vero continuatam excommunicationis pœna ulciſcetur. Sin autem debitè comparens legitimo juris proceſſui ſe ſubmiſerit, tunc, ubi cauſæ maturitas Sententiam poſtulârit, ſi fortè delicti meritum vel deprivationem, vel depoſitionem à ſacris ordinibus ex decreto juris exigat; nullam ejuſmodi ſententiam per quamlibet perſonam pronunciari volumus præterquàm per Epiſcopum, adhibitis ipſius Cancellario, & Decano (ſi commodè id fieri poteſt) & aliquot Præbendariis, ſi prope Eccleſiam Cathedralem dicta Curia teneatur, vel Archidiacono (modò ejus facultas detur) aliiſque duobus ad minus gravibus Miniſtris, ac eiſdem Concionatoribus, per Epiſcopum advocandis, quando Curiam aliis in locis haberi contigerit.

123. *Actus judiciales non niſi publica, & authentica manu expediendi.*

NUllus Cancellarius, Commiſſarius, Archidiaconus, Officialis, aut alius quilibet Eccleſiaſticam juriſdictionem exercens, actum aliquod judiciale expediet, ſive Cententioſæ, ſive Voluntariæ Juriſdictionis, niſi adhibito Ordinario ejuſdem Curiæ Regiſtrario, vel ejus legitimo deputato; aut ſi is vel ii nolint aut nequeant intereſſe, tùm aliis perſonis authenticis, quæ eadem acta conſcribant aut expediant, ſub pœna ſuſpenſionis ipſo facto ſubeundæ.

124. *Curiarum ſigilla, unica.*

NUllus Cancellarius, Commiſſarius, Archidiaconus, Officialis, aut alius quilibet juriſdictione utens Eccleſiaſtica, plura quàm unum duntaxat ſigillum citra Epiſcopi conſenſum habebit, pro omnibus, quæcunque in ipſius Officium inciderint, ſigillandis. Quod quidèm ſigillum cuſtodietur ſemper aut penes ipſum, aut penes illius ſubſtitutum legitimum, ejus vice jus dicentem, nec non infra ipſius juriſdictionem, vel ſaltem in urbe aut oppido ejuſdem Comitatus principali commorantem. Hoc ſigillum

lum titulum ejus Juriſdictionis continebit, quam quiſque prædictorum Judicum, aut deputatorum exercet.

125. *Curiarum ſedes opportuna.*

OMnes Cancellarii, Commiſſarii, Archidiaconi, Officiales, cæterique Judices Eccleſiaſtici Curias ſuas (de mandato, vel conſenſu Epiſcopi Diœceſani) in talibus locis inſtituent, qui ad eos, quos in eiſdem comparere oportet, excipiendos idonei, & ad laborem itineris minuendum maximè commodi videbuntur. Similiter etiam Curias ſuas intra horas competentes inchoabunt, ac diſſolvent, ita ut quiſque (quantum fieri poteſt) maturè & tempeſtivè domum ſuam poſſit repetere.

126. *Curiæ inferiores teſtamenta originalia ad Epiſcoporum Archiva jubentur tranſmittere.*

CUm Decani, Archidiaconi, Præbendarii, Rectores, Vicarii, aliique Eccleſiaſtica juriſdictione fungentes, omnium infra ſuas reſpectivè juriſdictiones defunctorum teſtamenta probandi immunitatem ſibi vendicent, neq; tamen cognitos ullos aut certos habeant Regiſtrarios, vel locum publicum Regiſtrorum ſuorum tutæ cuſtodiæ deputatum: unde ſæpius evenerit, teſtamenta, jura, & legata quamplurima per dictorum Judicum mortem, aut mutationem perire ac intercidere, in maximum ſubditorum præjudicium ac diſpendium: ſtatuimus & ordinamus, ut ſinguli peculiarem ejuſmodi juriſdictionem poſſidentes ac exercentes ſemel quotannis referant in publicum Archivum Epiſcopi Dœceſani vel Decani & Capituli, infra cujus ditionem peculiares illæ juriſdictiones extiterint, omnia teſtamenta originalia per ipſos infra peculiares ſuas juriſdictiones reſpectivè eo anno probata: vel verum ſaltem eorundem exemplar per dictum Judicem peculiarem, ejuſque Notarium examinatum, ſubſcriptum, & conſignatum. Quòd ſiquis Judicum prædictorum in eo deliquerit, is per Epiſcopum Diœceſanum, vel Decanum & Capitulum, ad quos illa Juriſdictio reſpectivè pertinebit, omni peculiaris juriſdictionis exercitio eouſque privabitur, quoad hanc noſtram Conſtitutionem debitè adimpleverit.

De

De Judicibus Eccleſiaſticis.

127. *Judicum Eccleſiaſticorum qualitas.*

NUllus in poſterum ad Officium Cancellarii, Commiſſarii, aut Officialis, admittetur, ad juriſdictionem quamlibet Eccleſiaſticam exercendam, niſi qui viceſimum ſextum ad minus ætatis ſuæ annum compleverit, & qui in Jure Civili & Canonico eruditus exiſtat, ſitque ad minimum Magiſter artium, aut in Jure Baccalaureus, ac in praxi, & cauſis forenſibus laudabiliter exercitatus, nec non rectè affectus, & religioni ſtudiosè deditus, de cujus vita & moribus nullus ſiniſter ſermo audiatur: ac inſuper niſi priuſquam talis cujuſque Officii functionem, aut exercitium adeat, in Supremam Regis authoritatem in cauſis Eccleſiaſticis coram Epiſcopo, vel publicè in Curia juraverit; ac religionis Articulos in Synodo anno 1562 communiter concluſos ſubſcriptione ſua comprobaverit; & etiam juratus receperit, ſe integrè & ex æquo (pro captu ſuo) jus redditurum, abſque omni intuitu vel gratiæ, vel mercedis; quorum utique juramentorum, ac ſubſcriptionis per Regiſtrarium tùm præſentem actum conſcribetur. Haud ſecùs omnes Cancellarii, Commiſſarii, Officiales, Regiſtrarii, aliique quotquot juriſdictionis, ſive miniſterii Eccleſiaſtici locum aliquem in præſenti poſſident, aut exercent, citra feſtum Nativitatis proximè venturum, coram Archiepiſcopo, aut Epiſcopo, vel etiam in aperta Curia ſub quo, & in qua muneribus ſuis funguntur, eadem juramenta ſubire, & (prout ſuperiùs dictum eſt) ſubſcribere tenebuntnr. Quòd ſi facere recuſaverint, à munerum ſuorum executione eouſque ſuſpendentur, quo ad juramenta præmiſſa, & ſubſcriptionem, ut ſuprà, præſtiterint.

128. *Qualitas Deputandorum.*

NUllus Cancellarius, Commiſſarius, Archidiaconus, Officialis, aut alius quicunque Eccleſiaſtica juriſdictione præditus aliquem ad Curiam ſui abſentis loco tenendam quovis tempore deputabit, niſi qui gravis Miniſter fuerit, idemque graduatus; vel pro Concionatore publico legitimè receptus, ac prope ejuſmodi Conſiſtoria Beneficiatus; vel qui in Legi-

bus Baccalaureus, aut in Artibus Magiſter ad minimum extiterit, ac in jure Civili & Canonico ſcientiam habuerit competentem, & de veræ religionis ſtudio, ſobrioq; ac honeſto vitæ cultu fuerit commendatus; ſub pœna ſuſpenſionis ab executione officiorum pro ſingulis delictis ſpatio trium menſium *toties quoties*. Deputatus verò qui prædictarum qualitatum expers, audebit tamen Judicis vices in Curiis tenendis (ut ſuprâ) uſurpare, ſimili prorſus cenſuræ (modo & formâ præmiſſis) ſubjacebit.

De Procuratoribus.

129. *Procuratores, niſi de partis mandato authentico, cauſas attingere prohibiti.*

NUllus deinceps in aliqua cauſa Procurabit, niſi ab ipſo litigante apud acta Curiæ fuerit conſtitutus, vel in ipſo litis ingreſſu illius vero & ſufficienti procuratorio fulciatur. Sufficiens vocamus, quod authentico aliquo ſigillo munitur, approbatione item, aut ſaltem ratihabitione conſtituentis eôdem accedente. Ejuſmodi verò procuratoria omnia quamprimùm confici volumus, & à Procuratoribus exhiberi, ac in publicis ejuſdem Curiæ ſcriniis per Regiſtrarium ſalva cuſtodiri. Qui ex Regiſtrariis vel Procuratoribus ſecùs in iſtorum aliquo fecerit, bimeſtri ſuſpenſione ab exercitio Officii ſui, abſque omni ſpe relaxationis, aut reſtitutionis, ferietur.

130. *Procuratores ſine Advocati alicujus conſilio cauſas retinere prohibiti.*

AD minuendas & conſopiendas lites, ac litigantium querelas tollendas qui Procuratorum incuriâ ac negligentiâ, vel etiam inſcitiâ multoties cauſâ cadunt; necnon ad incrementum bonarum literarum, juriſque Civilis & Canonici propagationem: juxta laudabiles conſuetudines in Curiis Archiepiſcopi Cantuarienſis hactenus obſervatas, ſtatuimus & ordinamus, ut nullus Procurator ibidem exercens abſque Advocati alicujus conſilio quamlibet cauſam ſuſcipiat, ac per duos dies juridicos retineat, ſub pœna ſuſpenſionis annuæ ab Officii ſui executione; nec Judici poteſtas erit, abſque expreſſo Archiepiſcopi mandato & authoritate, hujus pœnæ gratiam ullatenus faciendi.

131. *Pro-*

131. *Procuratores, inconſulto Advocato, in cauſa concludere prohibiti.*

NOn admittet aliquis Judex in Curiis Archiepiſcopi prædictis libellum, aut aliam quamlibet materiam, ſine conſilio & ſubſcriptione alicujus Advocati ad exercendum ibidem admiſſi: neque verò Procuratoribus licebit, in cauſa concludere, niſi de notitia Advocati in eâdem cauſa adhibiti, & ſalariati. Siquis verò Procurator contrà fecerit, aut fieri procuraverit, vel etiam Advocatum quocunque prætextu ſuo fraudaverit ſtipendio aut ſalario, vel in Advocato conſulendo, quid in cauſa fieri expediat, negligentior fuerit; eidem ſuſpenſionem ſemeſtrem à muneris ſui executione, ſine ſpe veniæ interim conſequendæ, decernimus.

132. *Procuratorium in cauſis teſtamentariis juramentum prohibitum.*

CUm in teſtamentorum probationibus, adminiſtrationumque bonorum ab inteſtato decedentium petitionibus, juramentum per Procuratores Curiarum in animam conſtituentis præſtitum multis patere incommodis ſit perſpectum; cautum deinceps eſſe volumus, ut quilibet Executor, vel bonorum defuncti adminiſtrationem petens, Judicem in hac parte ordinarium, vel ejus Surrogatum perſonaliter adeat, & juramentum uſitatum per ſe & non per Procuratorem aliquem præſtet. Si tamen vel valetudinis, vel ætatis incommodo, vel alia cauſa legitima impeditus in propria perſona Judicem adire nequeat: permittimus, ut (fide ſuper impedimenti veritate per excuſatorem fide dignum priùs factâ) Judex gravi alicui viro Eccleſiaſtico partis habitationi vicino Commiſſionem concedat, per quam juramentum uſitatum dicto Executori vel Adminiſtrationem petenti vice ſua miniſtrandi eidem viro Eccleſiaſtico poteſtatem tradat, eumque roget, ut quid in præmiſſis fecerit, per nuncium fidelem ſe poſteà certiorem reddat. Proviſo ſemper, quòd nullus Judex, vel Regiſtrarius, pro hujuſmodi Commiſſione ſcribenda, concipienda, aut ſigillanda, ultra ſummam ſex ſolidorum & octo denariorum quoquo modo accipiet, cujus dimidium Judici, & dimidium ejuſdem Curiæ Regiſtrario cedet.

133. *Procuratorum vox importunior in Curiis, cohibita.*

QUoniam experientia compertum eſt, Procuratorum vociferationes, & clamores in Curiis Archiepiſcopi non modò Judicibus & Advocatis moleſtiam & offenſionem parere, ſed & aſtantibus cauſam contemptus & calumniæ adverſus Curiam ipſam præbere; quò melius dignitati Judicis conſulatur, cauſæque faciliùs & commodiùs tractentur, & expediantur: mandamus, & præcipimus, ut Procuratores in Curiis prædictis præcipuè in id intendant, ut juxta conſilium Advocatorum acta per Regiſtrarium bona fide conſcribantur, ut ab omni ſtrepitu, & verborum contentione abſtineant, & modeſtè ſe gerant, ac loquentibus Judicibus aut Advocatis, vel eorum aliquo, protinùs conticeſcant, ſub pœna ſilentii imponendi per duos terminos inde ſequentes. Etſi eorum aliquis pluriès deliquerit, neque debitâ interpoſitâ admonitione ſe emendaverit, à prædicti muneris exercitio in perpetuum arceatur.

De Regiſtrariis.

134. *Regiſtrariorum exceſſus coerciti.*

SIquis Regiſtrarius vel ipſius Aſſignatus, aut deputatus qualiſcunque certificatoria receperit ſine conſenſu Judicis, quem pro tribunali ſedere contigerit; vel ſponte omiſerit præconizari facere quemlibet citatum aut aſſignatum ad comparendum die aliquo juridico; aut teſtes in diem à Judice præſtitutum examinandos indebitè diſtulerit; aut judiciali & legitimæ monitioni Judicis non paruerit; aut ſi neglexerit citationes & decreta ante proximum diem juridicum exequenda, & per nuncios ſpeciales emittenda tranſcribere; aut non curaverit teſtamenta omnia infra tempus idoneum in regiſtrum conſcribi; vel ſiquid falſum & ex ſe commentum, ac non per Judicem pronunciatum, tanquàm Judicis decretum in acta retulerit; aut in tranſmiſſione proceſſuum ad Judicem *ad quem* aliquid falſi inſeruerit, aut quicquam ſive dolo malo, ſive latâ negligentiâ omiſerit; aut munera in favorem alterutrius partis in cauſis inſtantiæ, vel promotis ex officio acceperit; aut alterutri partium litigantium à conſiliis directè, vel indirectè fuerit;

fuerit; aut in executione Officii ſui aliud malitiosè aut ſubdolè fecerit, unde Judex Eccleſiaſticus, aut ejus Juriſdictio poſſit infamari: volumus & ordinamus eundem Regiſtrarium aut ejus Aſſignatum & Deputatum in præmiſsis, aut eorum aliquo delinquentem à ſuo munere aè Officio per unum, duo, tres, aut plures menſes (pro delicti ratione) per Epiſcopum Diœceſanum ſuſpendi, publicumque aliquem Notarium per Epiſcopum deputari, qui (durante ejuſmodi pœnâ) omnia dicti Regiſtraii Officium contingentia exequatur.

135. *Feodorum, quæ juris Eccleſiaſtici adminiſtris debentur, cenſus debet eſſe ſtatarius.*

NUllus Epiſcopus, Suffraganeus, Cancellarius, Commiſſarius, Archidiaconus, Officialis, aut alius Eccleſiaſticam juriſdictionem quamcunque exercens, nec ullus cujuſlibet Curiæ Eccleſiaſticæ Regiſtrarius, vel adminiſter quicunque dictis Officiariis vel Curiis ſubſerviens, pro qualibet causâ in illorum Curiis promotâ alia aut majora feoda ſive ſalaria deinceps recipiet, quàm ea quæ anno 1597. Reverendiſsimo patri D. Ioanni nuper Cantuarienſi Archiepiſcopo certificata, & ab eodem rata ſunt, & approbata. Quòd ſiquis Judex aut Regiſtrarius, vel eorum Miniſter aliquis contrà fecrit, pro ſingulis ejuſmodi delictis per ſex menſes Officii ſui exercitio privabitur. Proviſo ſemper, quòd ſi dubium aliquod de talium feodorum, aut eorum cujuſlibet certa ſumma oriri contigerit, tùm ea feoda pro legitimis judicabuntur, quæ per Archiepiſcopum Cantuarienſem pro tempore exiſtentem ſub manus ſuæ ſubſcriptione erunt approbata, niſi Statuta hujus regni hactenus edita in particulari aliquo caſu alia expreſsè præſtituerint. Proviſo etiam, quòd nihil ſalarii aut pecuniæ recipietur, vel per Archiepiſcopum, vel per Epiſcopum, aut Suffraganeum ullum directè aut indirectè pro quolibet in ſacros Ordines ſuſcipiendo: nec quòd aliqua perſona vel perſonæ eiſdem Archiepiſcopo, Epiſcopo, vel Suffraganeo ſubſervientes, pro membrana, ſcriptione, cera, ſigillatione, vel alia quavis cauſa hoc negotium contingente, ſupra decem ſolidos percipient, ſub pœnis hâc in parte lege conſtitutis.

136. *Statarius Feodorum cenſus in tabulas relatus publicè in Conſiſtoriis & Archivis proponendus.*

STatuimus porrò & ordinamus, ut cujuſqu Judicis Eccleſiaſtici Regiſtrarius tabulas binas, in quibus certæ ſingulorum feodorum ſummæ ſeparatim exprimentur, publicè figi curet & proponi; unam in Conſiſtorio, vel loco con-

conſueto, ubi dicta Curia teneri ſolet; alteram in ſuo Archivo; utramque in loco ita congruo, ut quilibet (cujus interierit) ejuſdem inſpiciendæ, & legendæ, vel etiam tranſcribendæ liberam habeat facultatem; quod ante Feſtum Nativitatis proximè futurum perfici volumus. Quod ſiquis Regiſtrarius dictas tabulas juxta tenorem præmiſſorum publicè figendas non curaverit, ab executione Officii ſui eouſque ſuſpendetur, quoad præmiſſa (modo & forma ſpecificatis) perfecerit; eaſque tabulas ſemel fixas ſiquando vel auferet, vel (in fraudem hujus Conſtitutionis) ex loco, in quo primùm poſitæ erant, removeri, vel quovis pacto occultari patietur: tùnc pro ſingulis ejuſmodi delictis ab exercitio muneris ſui per ſemeſtre ſpatium ſuſpendetur.

137. *Feoda pro Ordinum literis, aliiſq; licentiis Epiſcopo exhibendis, tantùm dimidia (præterquàm in prima Epiſcopi viſitatione) perſolvenda.*

CUm non minima ſit Viſitationis cauſa & effectus, ut Epiſcopus, Archidiaconus, aut alius Viſitans de ſtatu, ſufficientia, & facultatibus Cleri, & aliorum viſitandorum perfectiorem aliquam notitiam conſequantur; æquum duximus, ut quilibet Rector, Vicarius, Curatus, Ludi-magiſter, & alius quicunque licentiatus literas Ordinum, Inſtitutionis, & Inductionis, itemque diſpenſationes, Licentias, & Facultates ſuas quaſcunq; in Viſitatione prima illius Epiſcopi, vel in proxima poſt ejus admiſſionem exhibeat, per dictum Viſitantem approbandas, aut (ſi juſta fuerit cauſa) rejiciendas, & ſi approbatæ fuerint, per Regiſtrarium (uti moris eſt) conſignandas, quodque feoda in Viſitationibus (intuitu præmiſſorum) conſueta ſolvi, ſemel duntaxat tempore alicujus Epiſcopi integra perſolvantur; in reliquis verò ejuſdem Viſitationibus, quamdiu in ea ſede permanſerit, dictorum feodorum dimidium tantùm exigatur.

Apparitores.

138. *Apparitorum exceſſus coerciti.*

QUoniam exceſſibus & gravaminibus, quæ per Apparitores inferri dicuntur, remedium cupimus adhibere opportunum; cenſemus Apparitorum multitudinem (quantum fieri poterit) reſtringendam. Statuimns ergo & ordinamus, nullatenùs licitum fore Epiſcopis vel Archidiaconis eorumve Vicariis ſeu Officialibus, aliiſque inferioribus Ordinariis, deputare & habere plures Apparitores, juriſdictionibus ſuis reſpectivè inſervientes, quàm ante triginta annos præteritos vel ipſi, vel ipſorum prædeceſſores

ceſſores habere conſueverunt; qui omnes per ſe ſuum fideliter exequantur Officium, nec per Nuntios aut ſubſtitutos (quocunque quæſito colore) ſuâ vice mandatorum executiones demandent, aut permittant, niſi ex cauſa à loci Ordinario priùs cognita & approbata: neq; vero promotorum Officii, vel denunciatorum perſonas omninò ſuſtinebunt, feodave ampliora vel majora, quàm quæ his Conſtitutionibus ſuperiùs ſtatuuntur, ullatenùs exigent. Quòd ſi vel plures, quàm ſuperiùs eſt expreſſum, deputati extiterint, vel illorum aliqui præmiſſa violaverint; deputantes, ſi Epiſcopi ſint, per Superiorem moniti ſupernumerarios dimittant; ſi Ordinarii Epiſcopis inferiores, ab executione Officii ſuſpendantur, donec hujuſmodi deputatos amoverint; Deputati autem ipſi ab Apparitorum Officio amoveantur perpetuò: & ſi amoti non deſiſtant,(tanquam contumaces) Canonicis cenſuris coerceantur: Proviſo ſemper, quòd ſi Archiepiſcopus Cantuarienſis experientia compertum habuerit, Apparitorum numerum in aliqua Diœceſi redundare, tum omnem ejuſmodi redundantiam dicto Archiepiſcopo relinquimus, pro ipſius beneplacito minuendam.

AUTHORITAS.
Synodorum.

139. *Synodus nationalis, Eccleſia repræſentativa.*

QUiſquis de cætero affirmabit, ſacroſanctam hujus Nationis Synodum in Chriſti nomine, ac de Regis mandato congregatam, non eſſe repræſentativè veram Eccleſiam Anglicanam: excommunicetur, nequaquàm abſolvendus, priuſquam reſipuerit, & impium hunc errorem publicè revocârit.

140. *Synodi acta tàm abſentes, quàm præſentes obligant.*

QUiſquis de cætero affirmabit, nullos ſive Clericos ſive Laicos, qui in eâdem ſacra Synodo perſonaliter non convenerint, ejuſdem Decretis, Eccleſiaſticas cauſas concernentibus (quantumvis ex ſuprema Regiæ Majeſtatis authoritate conditis, & per eandem ratihabitis) ullatenùs obligari, ut

ut quibus ipsi votum & consensum suum non præbuerint: excommunicetur, nequaquàm absolvendus, priusquam resipuerit, ac impium hunc errorem publicè revocârit.

141. *Synodi authoritati derogantes, coerciti.*

QUisquis de cætero affirmabit, dictam sacram Synodum, congregatam ut suprâ, fuisse cœtum ex talibus conflatum, qui in pios & religiosos Evangelii professores conspirabant, ac proinde tùm ipsos, tum ipsorum acta in Canonibus sive Constitutionibus circa causas Ecclesiasticas ex Regis authoritate (ut prædictum est) condendis, ac sanciendis rejici, ac contemni debere, quantumvis eædem per dictam potestatem Regiam, ac supremam ejusdem authoritatem ratihabitæ, confirmatæ, ac injunctæ sint; excommunicetur, haud quaquàm absolvendus, priusquàm resipuerit, ac impium hunc errorem publicè revocârit.

FINIS.